

Gulbert Haydocke

F O U R
APPENDIXES

To the BOOK entitled
The True Church of Christ, &c.

I.

Of Images and Relicks.

II.

Of Prayers for the Dead and Purgatory.

III.

Of the Celibacy of Priests, Communion in one Kind, and the Liturgy in Latin.

IV.

Of Mr. L's Unanswerables.

With a large Index to the Third Part of the BOOK abovemention'd.

L O N D O N,
Printed in the Year MDCCXV.



LOU D. M.
Printed in the Year MDCCLXV

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APPENDIXES FOR



I. Of Images and Reliefs

II. Of Prayers for the Dead and Funerals

III. Of the Colosseum, the Baths, the Forum, the Temple of Mars, and the Theatre

IV. Of the Roman Law

V. Of the Roman Literature



THE PREFACE.

I. **B**ishop Montague says, (1) It is a shame to charge Men with what they are not guilty of, to make the Breach wider, already too wide. *If Mr. L. had been of the same Opinion, he would not have writ, with so much Gall as he does, upon this Subject.*

He would not have made up the Bulk of Romish Devotions, with the Adoration of the Reliques of Saints and of their Images. For we do not adore even the Saints themselves. He would not have made us suppose, there is a particular Virtue in a

(1) Invocation of Saints, p. 60.

Consecrated Image, *as he calls it* p. 133 ; especially in the Image at *Loretto*, p. 134 ; or that we worship them in our Churches as *Means of Grace*, p. 136. These are all voluntary Mistakes, and proceed only from a charitable Design of making, as Bishop Montague says, the Breach wider, which all sober Men think already too wide. Dr. Bull, in his Corruptions of the Church of Rome, pursues the same method with no less Heat, and almost as little Candor. He adscribes the Definition of the Second Council at Nice to the Empress Irene ; and might, with as much Truth, have attributed that of the first, to Constantine ; and have call'd it too what the Arians esteem'd it to be, a wretched Council. With the same Equity, if not by Mistake, he transforms the Magdeburgenses into his Hero the great Hincmar of Rhemes, p. 38, 42. As if Misrepresentation, quavelling about Words, and Fiction were necessary Ingredients of Christian Controversies.

II. We know no Means of Grace, such as Mr. L. speaks of, but the Sacraments of Christ, and Prayer, St. Mark xi. v. 24. And when he has convinced us, that the Prayers of the Church can do us no good ; Virtue of we'll leave off saying Grace. As to the Images. Virtues of Images, of which he is so copious, I can only say this ; that as im-

modest



modest Pictures disturb the Heart, and fill it with naughty Ideas : So the Pictures of Christ and his Saints, put good Thoughts into our Mind. And our Church teaches us that they have no other (2) Virtue, but this.

III. The Translators of Mons. du Pin, Du Pin's Translators. treat us with the same Charity. They would have their credulous Readers believe, 1st, That we pray to Pictures, Cent. 8. p. 132, 146, Edit. anno 1698 (because we have them before us sometimes when we pray) as Joshua and the Elders pray'd to the Ark for a whole Day together, Josh. vii. v. 6 ; and as Protestants pray to Stonewalls. 2^{ly}, That we give Divine Worship to Images, p. 143. This is the Zeal à la mode. But I hope there are some, that do not desire to be in the fashion. And the Translators might have taken notice, that either their Argument is impertinent ; or that it proves the Church of England guilty of Idolatry, and of giving Divine Worship to Two Syllables, when she requires of all both young and old, that they do Reverence to the Name of Jesus.

(2) Conc. Trid. Sess. 25. Non quòd credatur inesse aliqua in iis Divinitas, vel Virtus, propter quam sint colendæ ; vel quòd ab eis sit aliquid petendum ; vel quòd fiducia in imaginibus sit figenda ; &c.

Means of
Grace.

IV. But Mr. L. seems very much gruell'd with his scruple about Means of Grace. On the one hand he allows us no Means of Grace, p. 132, but Baptism and the Lord's Supper. On the other, he says p. 113, that great Miracles are attributed to the Reliques of Saints; and therefore they are made strictly and properly Means of Grace. By this account, St. Paul's Apron was a Sacrament. For there are great Miracles attributed to it, Acts xix. v. 12. But then, had the Primitive Christians more Sacraments than we? And if St. Paul's Apron had been kept till this time, with Miracles attributed to it; should we have had Three Sacraments, Baptism, the Lord's Supper, and an Apron besides? These, I confess, are deep and dangerous Mysteries; such as our best Divers never yet could reach to. Next, the Institution of the Apron, will be a Spring of new Difficulties. As, whether it was Christ's Sacrament, or St. Paul's, &c? But such Doubts as these, are too considerable for me to grapple with; therefore I must leave them to wiser Heads and stronger Hands.

Mr. L's
Consecra-
tion of
Pictures.

V. Again, Images, he says p. 133, are distinct Means of Grace; and he will tell you how they are Consecrated, viz. that "whoever shall worship such a Saint before this Image may obtain so and so, " for

" for which end the Image is blessed and
 " sanctified : So that it is not enough to
 " worship the Saint, but if I do it before
 " such a *Consecrated Image*, I shall ob-
 " tain more Grace than otherwise. This
 " makes the *Image* it self a Means of
 " Grace, for there is the Virtue. Why
 " else indeed are such *Images* so formally
 " Consecrated, if there be no Virtue in
 " the Consecration ? And why do Men
 " go Pilgrimages, or send Vows to Lo-
 " retto, if they think there is no Vir-
 " tue in the *Image* there, more than in
 " Forty of the same sort which they have
 " at home ?

To be even with him, I looked into
 the *Common-Prayer-Book* ; but could not
 find the *Consecration of a Tithe-Pig*. How-
 ever I met with one in another *Author*,
 p. 216, which may serve. We humbly
 beseech thee &c, to bless this good *Pig*,
 provided for us, and give us Grace to
 receive it, as from thy Hand, and to use
 it soberly, as in thy Sight, to thy Glo-
 ry, and our Comfort. So that every *Con-*
secrated Pig will be a Means of Grace, ei-
 ther ghostly or bodily. For in the *Con-*
secration it is said that whoever shall eat
 this *Pig*, may obtain so and so ; for which
 end it is blessed and sanctified. So that
 it is not enough to eat a *Pig*, but if I
 eat a *Consecrated Pig*, I shall obtain more
 Grace

Grace than otherwise. This makes the Pig it self a Means of Grace ; for there is the Virtue. Why else would it not do as well to eat an *Unconsecrated Pig* ? Why indeed are *Pigs* so formally Consecrated, if there be no Virtue in the Consecration ? And why is the good Gentleman sent for up to Consecrate the *Pig*, if you did not think it had more Virtue by Consecration, than all the Litter besides ?

His Account of
divers
Blessings.

VI. *But still he is uneasy ; and he cannot but think, we have above Ten Thousand Sacraments. The Pontifical is full of them ; Bells, Books, Candles, Water, Salt, Oil, Ashes, Palms, Swords, Banners, Vestments, &c. Consecrations without End. I wonder how 1st, the Anointing of Kings came to be missed ; and 2ly, Touching for the King's Evil. Or, as Christ is only allowed to have Two Sacraments ; did he give the Church leave, to institute Two, and no more ? I should rather think, that what is good may be pray'd for in due Circumstances ; and that as most Creatures may be abused, so any of them may be blessed : So far at least, that Men may use them, as they ought. Thus Images, Meats, Swords, Banners, Vestments, and many other things are blessed. And this none should quarrel with, but only such, as think it commendable*

dable to make an ill use of God's Creatures.

VII. *The Sound of Bells is thought to have a natural Force of dispelling Clouds. And if we beg of God, that it may have its effect, where is the harm? But Mr. L. is offended, p. 112, that there is a Cross made upon the Bells to fright away the Devils. Bishop Montague tells us, that (3) Learned Protestants do not deny, but the Cross has a Power from Christ. It is, (4) says he, without Superstition, a Heavenly Armour, a most sacred Defence, an impenetrable Shield, *Ὁπλιον οὐρανόθεν*, and whatever else the Ancients have said in great abundance to extol the Cross of Christ, and the Sign of it as the Instrument of a Heavenly Virtue, and of a Divine Power. And that it was used by the primitive Christians against the Devils, it appears from (5) St. Athanasius, (6) St. Cyril of Jerusalem, (7) St. Epi-*

The Sign of the Cross used against the Devils.

(3) *Lib. 2. Orig. §. 130.*

(4) *Ibid. §. 128. Est ergo Signum Crucis, sine Superstitione, Arma Cœlestia, Vallum sacrosanctum &c, divinæ potentiae & virtutis cœlestis instrumentum.*

(5) *In Or. contra Gent. §. 1. p. 2. Lib. de Incarn. Verbi §. 48. p. 89 D. & in Vita S. Antonii §. 13. p. 806 C. D. §. 80. p. 855 A. B.*

(6) *Catech. 4. p. 28. D. Catech. 13. p. 138. D. & p. 140 D, ubi addit, Hoc ad hodiernum usque diem curat morbos, Dæmones fugat, & veneficiorum incantationumque evertit imposturas.*

(7) *Hær. 30. §. 8, T. 1. p. 132. C. D.*

phanus,

phanus, (8) St. Gregory Nyssen, (9) St. Chrysostom, (10) St. Gregory Nazianzen, (11) St. Cyril of Alexandria, (12) St. Jerom, (13) St. Paulinus, and (14) Lactantius. Which was doubtless one of the Reasons of its (15) being used so frequently.

Exorcists
in the
Third
Age.

VIII. That the Power over the Devils, St. Mark xvi. v. 17, did not expire with the Apostles; 'tis certain by this, that the Exorcists in the Third Century were a Degree of the Clergy, mention'd by Pope (16) Cornelius; and by (17) St. Cyprian, who says, To this very Day the Devil is whip'd, and burn'd, and tormented by the Exorcists, with human Voice and a divine Power. But since Christ did not determine how this Power was to be exercised; whe-

(8) In Vita Thaumaturgi. T. 3. p. 548. C; & contra morbos, in Vita S. Macrinæ T. 2. p. 199. D.

(9) Hom. 12. in Ep. 1. ad Cor. & Orat. 6. contra Judæos.

(10) Orat. 3. id est, primâ contra Julian. T. 1. p. 71. C. D.

(11) Lib. 2. in Isa. T. 2. p. 294. D. E.

(12) In Vita S. Hilarion. (13) Nat. 8. S. Felicis.

(14) Lib. 4. Instit. Cap. 27.

(15) Terr. lib. de Coronâ Militis. cap. 3. Ad omnem progressum atque promotum; ad omnem aditum & exitum, ad vestitum, ad calceatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quæcunque nos conversatio exercet, frontem Crucis signaculo terimus.

(16) In Epist. ad Fabium Antioch. apud Eusebium lib. 6. cap. 43.

(17) Ep. 76. Quod nodie etiam geritur; ut per Exorcistas voce humana, & potestate divina, flagellentur, & uratur, & torqueatur Diabolus.

ther

ther immediately by Prayer alone, or by blessing an inanimate Creature (as Elifha heal'd the Waters with Salt, 2 Kings ii. v. 21; and our Blessed Saviour cured the blind Man, by making use of Spittle and Clay, St. John ix. v. 6) 'tis left to the Church to take whether way she pleases.

IX. We find Holy-water blessed against magical Enchantments, in the time of the first (18) Christian Emperor; and under the great (19) Theodosius; not to mention other Instances. And (20) St. Gregory the Great, writing to St. Melitus, order'd that in England the Idols should be destroy'd; that their Temples should be sprinkled with Holy-water; that Altars should be built, and Reliques used.

X. St. Paul tell us of Meats, 1 Tim. iv. v. 4, that every Creature of God is sanctified by the Word of God, and Prayer. Why then are they not strictly and properly Means of Grace? Because saying Grace neither gives an intrinsick Blessing to the Meat; nor is every Petition infallibly granted, as it is exprest. And

(18) S. Epiphanius hæc. 30. §. 12. p. 136, 137.

(19) Theodoretus in Hist. Ecclef. lib. 5. cap. 21. T. 3. p. 734. C. D.

(20) Lib. 11. Ep. 76. (olim l. 9. Ep. 71) Ipsa quæ in iis sunt Idola destruantur: Aqua benedicta fiat; in eisdem Fanis aspergatur: Altaria construantur: Reliquiæ ponantur.

the

the very same Reason intirely defeats Mr. L's Ten Thousand Sacraments.

Opus Operatum no Charm.

XI. But our *Opus operatum* turns Sacraments into Magical Charms, p. 110. Does he then, with the Donatists, believe, that Sacraments depend upon the Sanctity or Faith of the Minister? Or with Luther, that Children, when they are Christen'd, have actual Faith, and know the Mysteries which they receive? If he does, St. Augustin will instruct him better. If he does not; he is one of those Conjurers, he speaks of. The Translators of Mons. du Pin, Cent. 7. p. 2, quarrel with *Opus Operatum*; but yet say, the Sacraments may in a pious and good Sense, be said to communicate sanctifying Grace and Holiness — being moral Instruments [see here their Zeal; for they cannot but know that the Church, which they forsook, requires no more] of conferring, and conveying the Grace of God to the Souls of all worthy Receivers of them.

An Answer to Dr. Bull.

I. **H**IS main Objection, p. 34, is grounded upon a Mistake; viz, That, according to us, Christianity requires the Use of Pictures, or the Veneration of them, which he calls Worship and Adoration; That

That, if other Differences be composed, this about Words and Phrases may never see an end. But if Protestants, when they bow to the Name of Jesus, do not worship it, but only God; they cannot say we worship Images, without a manifest Injustice. Yet this I must own in the face of the World, that I scarce ever yet saw any of their Books, or heard of any of their Preachers, that could be excused from this unfair Proceeding.

2. That the Use and Veneration of Images of Christ and his Saints, is not forbid to Christians in the First (or Second) Commandment, is an Article of Catholick Faith, defin'd by the Second Nicene Council, anno 787; which Decree, after some Debates and Misunderstandings, both the Greek and Latin Church, before the Oriental Schism, unanimously received, and do receive to this day. And we hold indeed, that whoever obstinately opposes this, or any other Definition of the Catholick Church, is not in a way of Salvation.

3. But the bare Use and actual Veneration of Images, is not a matter of Faith, but of Discipline only. Till Idolatry and a fresh Remembrance of it was banish'd out of the Christian World (that is, till about the middle of the Fourth Age, or after it) there was little or no Use of Images in Christian Oratories; much less of Statues.

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Some

Some few Pastors (as St. Epiphanius) were even of opinion, that they were intirely repugnant to Christianity. But others of as much Zeal, and more Discretion, and in greater number opposed the Mistake. That the first was really an Error, is not only the Judgment of the Catholick Church, but also of the Lutherans, and of all moderate (21) Protestants. And since Paganism was utterly banished, the (22) Church had reason to declare, that the Images of Christ and of his Saints are to be retain'd, and that due Honour and Veneration [or Respect] is to be given them. "What " then is become of the Catholick Church, " in the first Three Centuries and downwards, says Dr. Bull. p. 34? A doubtful Question! Suppose the Council had decreed, that Printed Bibles and Silver Chalicees are to be retain'd, and that due Honour and Veneration is to be given them; would it have been very pertinent to ask, What then is become of the Apostles and the Church in their time, in which it is

(21) *Ric. Montague Par. 2. Originum. §. 144. p. 91, Si quis Novatorum in eâ versetur hæresi, illicitum esse picturas, imagines, statuas conflare,— Ecclesiis ad ornatum proponere, & informationem rudiorum, homo vecors est.*

(22) *Conc. Trid. Sess. 25. Pius IV. in Professione fidei, habendas & retinendas esse, atque eis debitum honorem & venerationem impertiendam.*

certain there were no printed Bibles, and probably few or no Chalice of Silver? The Sense of the Scripture, and reveal'd Truths, are the same in all Ages; but he, that would have the Discipline be always the same, may make a Coat for the Moon. So that Ælius Lampridius, and Æsop's Fables, would be equally serviceable to the Doctor. Christian Apologists had reason to condemn Idols. As for the Images of Christ and his Saints, in due Circumstances; their Arguments are level'd no more against them, than against (23) the Building of Churches. The Council of Il-beris or Elvira in Spain, assembled probably about the Year 300, had reason enough to decree, Can. 36, that Pictures should not be set in Churches at that time, when Paganism was not extirpated.

4. But the Doctor's general Council of 338 Bishops, at Constantinople (which

The Ico-
noclast's
Synod u-
niversally
condem-
ned.

(23) *Apud Minutium Felicem* quatit *Cacilius*, cur Templa nulla habent Christiani? Respondet, Templum quod ei extruam, cum totus hic Mundus, ejus opere fabricatus, eum capere non possit? Nonne melius in nostrâ dedicandus est mente? *Origenes lib. 8. contra Celsum.* p. 935, cavere nos ait, ne omnis vitæ largitori construamus *τῶν εἰδωλῶν καὶ τῶν εἰδωλῶν* templa exanima. *Arnobius lib. 6. de adibus sacris &c.* ait Deos, Si modò Dii certi sunt, & nominis hujus eminentiâ præditi, honorum hæc genera aut risui habere, aut indignè perpeti. *Lactantius lib. 6. Instit. cap. 25. de Deo* ait, Non Templa illi, congestis in altitudinem saxi extruenda sunt: in suo cuique consecrandus est pectore.

condemn'd St. German Patriarch of that See, George Bishop of Cyprus, and St. John Damascene) in the Reign of Constantinus Copronymus, anno 754; had not the same occasion. For, then Paganism was extinguiſh'd; and it was as unreasonable for them to expreſs their Love of Chriſt, by baniſhing his Pictures from the Churches; as it would be for a Subject to demonſtrate his Loyalty to his Prince, by burning his Picture. But this was no general Council (the Four Patriarchs of Rome, Alexandria, Antioch, and Jeruſalem, being abſent) nor was it ever receiv'd by the Catholick Church; but on the contrary, after ſome time, univerſally condemn'd.

*'Tis true, the Doct^r p. 43, accuses the Second Nicene Synod of ridiculous Fables, groſs Miſinterpretations of Scripture, Falsifications, and impertinent Allegations of the Ancient Fathers. But who ever commended the Judge, by whom he was condemn'd? In quoting the Fathers, they had not the Doct^r's *κεντρον*, nor was it neceſſary for the ſetling of this manifeſt Truth, that Chriſtians are no where forbid in the Scripture, either to uſe, or to reſpect the Images of Chriſt and his Saints. Good Men are not always the beſt at Criticiſms. Eusebius was perhaps one of the beſt Criticks in his Time; but I ſhall never think him one of the beſt Chriſtians. We cannot doubt,*

doubt, but the Apostles' Successors, altho' they knew nothing but Jesus Christ and him Crucified, were good Pastors. But if I should say, they were very good Criticks, I should say more than I knew.

5. The Council of Frankford, anno 794, Can. 2. by mistake (as we shall see hereafter) opposed the Nicene Decree. But it was neither a general Council of the Church, nor had it in this her Approbation. So that a Man must be an errand Blockhead, that is hard put to it to ward the Stroke of this Council.

6. With what Indignation and Abhorrence the Nicene Decree was receiv'd by our British Church, says Dr. Bull, p. 42, our Historians tell us. Hear Roger Hoveden, or rather hear the Doctor corrupting the Text: "Charles, King of France, sent the Book of the Council, directed to himself from Constantinople, into Britain: In which Book alas! alas! many things were found unagreeable, and contrary to the true Faith; especially, that by the unanimous Assertion of almost all the Eastern Doctors, that is to say, of no less than Three Hundred or more Bishops, the Worship of Images was confirmed. Which the Church of God utterly abominates. Against which, Alcuinus wrote an Epistle wonderfully supported with Authorities out of the

Roger Hoveden
unfairly
translated.

Z 3

" Holy

“ Holy Scriptures, and brought it with
 “ the same Book to the King of *France*,
 “ in the Name of our Bishops and Prin-
 “ ces.

But 1st, *If Hoveden may be allow'd to speak for himself, what he says is this ; that that which was chiefly disliked, was, that Three Hundred or more Bishops had confirmed this Point, Imagines adorari debere, that Images ought to be adored. This, he says, Alcuin confuted, and both the English and French opposed. Now 'tis very well known, that Adoratio strictly and dogmatically signifies Divine Worship. Which gives us a true Idea of that Dislike.*

2ly, 'Tis evident, beyond all Dispute, from the Books put out in King Charles's Name, that he had not the Greek Original of the Nicene Council, but a Latin and vicious Translation only, whoever sent it. This, and the violent Antipathy, which then reign'd in the French Court against the Eastern Empire (by reason of the Affront, which the Emperor had put upon the King's (24) Sister) fomented the Quarrel. And 'tis no less certain, that the

(24) Offensus erat Constantino Græcorum Imperatori Carolus, quod contemptâ sorore suâ, quam ipsi desponderat, Mariam Armenam duxisset. *Nat. Alex. T. 5. p. 784. col. I. E. F.*

Council of Frankford had the same vicious Translation, and not the Greek Original. So that the Doctor's Conjectures, to prove this Council did not err in Fact, are such, as a sober Writer ought to be asham'd of. He might as well undertake to convince the World, that Mid-day and Midnight is the same thing.

7. However the Doctor has one invincible Argument, p. 38, 42, viz. that "the Great Hincmar of Rhemes calls it Pupa-^{Hincmar} rum cultum, Baby-worship, Opusc. 55. ^{falsely quoted.} cap. 20, By the Authority, says he, of this Synod [at Frankford] the Worship of Images was somewhat restrain'd; yet not so, but that Adrian and the other Bishops persevered in their Opinion; and, after the Death of Charles, most earnestly promoted their Puppet-worship, &c.

But these, as Mons. (25) Daillée, a French Huguenot, confesses, are not the Words of Hincmar; but what the Mag-

(25) *Dallaus de Imaginibus* : Nam cum Manuscriptum illius ex quo afferuntur operis codicem vetustissimum diligenter inspicerem, planè ea illic desiderari animadverti, neque quicquam aliud reperiri, præter ea, quæ sunt à clarissimo viro Cordesio [Parisiis, anno 1615] optimâ fide in Hincmari editione repræsentata. Et sanè, si verum amamus, fatendum est, ista minimè cohærere cum illius loci, cui sunt perperam assuta, vel consilio vel partibus,

deburgenſes thought fit to add, after they had quoted his Words.

8. Here the Doctor's Arguments are ſpent. But he has borrow'd Three more from F. Wading's Antagoniſt. 1. That the Ignorant depend upon Images and Statues, as their Tutelar Gods. 2. That there is no Hopes of the *Jews* being converted, till this Stumbling-block be removed out of their way; ſo directly contrary to the Divine Law. 3. That otherwiſe an infinite Number of *Chriſtians*, having their Minds poſſeſſed with a true Senſe of the Divine Prohibition, and thinking they have juſt reaſon to look upon Image-worſhip as no better than Idolatry; will be irreconcilably alienated from our Church.

The firſt is a bare-faced Calumny. Therefore deſerves no Answer.

The Second, equally proves, 1ſt, That the Catholick Church has done ill for near Seventeen Hundred Years, in chuſing Sunday to be the Day of Worſhip, contrary to the expreſs Law of God, in the Commandments; and to the great Scandal of the Jews. 2ly, That to facilitate their Conversion, Saturday ought to be the Day of Worſhip; beſides that there ſhould be no Holy-day in Honour of St. Stephen, whom they ſtoned; or of the Apoſtles, whom they perſecuted; eſpecially ſince Chriſtianity

stianity neither requires such Feasts ; nor that Sunday should be the Day of Worship, tho' it is press'd, even by Protestants, as much as in them lies, upon Men's Consciences, as tho' it were necessary.

The Third (if the Divine Prohibition regard Christians, making or keeping the Images of Christ and his Saints with Honour and Respect) ought certainly to be granted, especially to so great a Number. But if they be mis-led, trusting rather their deceitful Guides, than the Catholick Church ; whom must they blame ?

9. Against Reliques the Doctor objects nothing, but only a Slander, as black and groundless, as it is false, viz, p. 33, that ignorant People are drawn in to the Worship of Reliques, only for Gain's sake, and to pick their Pockets. Which every one in our Communion knows to be false. And, I suppose, the Doctor knew it, as well as they. But he was to say something. And therefore observes, if you can believe him, that at the time of the Council of Trent, the best and wisest Men in the Roman Communion sadly complain'd of this vile Cheat put upon the People. But, I fear, I have more reason to complain of the Doctor.

Dr. Bull's
Objection
against
Relicks.

He says, " It is added in the Creed of Pius IV, that not only the Saints themselves, but also their Reliques are

“ to be worshipp’d. A strange Definition, says he, of the Trent Fathers ! Or rather, a strange Imposition of the Doctor ! For neither Pius IV, nor the Trent Fathers say it. As to the first, the Doctor might have remembred the Words of his own Translation, p. 78, and that their Relicks are to be had in Veneration, atque eorum Reliquias esse venerandas. ’Tis true, he makes the Pope say in that Article, that the Saints are to be worshipped. But here too he thought fit to alter the Text, which was this, Sanctos venerandos esse, that the Saints ought to be revered. Now I fancy, the Doctor was not very unwilling to have been revered by his Congregation ; but did he desire to be worshipped by them ? If not, he cannot pretend to the Name of a fair Controvertist.

As to the Second, the Council’s Definition is this, Sess. 25, Sanctorum Corpora veneranda esse, that Saints Bodies are to be had in Veneration. So the Doctor may keep his Worship to himself. ’Tis none of the Terms of our Communion.



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APPENDIX I.

CHAP. I.

Of IMAGES.

I. **I**N all Disputes, Men should first agree about the Signification of Words. For *λογομαχία* is a War in which no Honour can be purchased; and either Charity, or Truth, and Equity may be easily lost. 1st, Then *Adoration* strictly signifies Paying Divine Honour. 'Tis thus the Church of England understands the Term. Tho' *Adoratio* and *προσκύνησις* are applied in the Scripture sometimes to Creatures; and signify *Bowing* or *Respect* in a more general Sense.

What the Church of England means by Adoration and Worship.

2^{ly}, *Worship*, upon a Motive of Religion, or *Religious Worship* is used by the Church of England, to signify Adoration, or the Honour due to God. But *Cultus* in Latin has a much larger Signification; and has been used even by some Protestant Divines to comprehend an inferior Respect. However, taking the Words

Words in the Sense of the Church of England, we neither adore the Cross, nor worship Images.

3ly, What we hold then is this: That Sovereign or Divine Honour is due only to God; and cannot be given to any Creature whatsoever, without a horrible Sacrilege, and Idolatry. Much less to Images or Relicks; which have neither Virtue nor Sense to do us any good. But as Protestants do Reverence to the Name of Jesus, which their Church (1) commands; and bow to the (2) Altar, without giving Divine Worship either to the Sound or to the Wood (the Action of Bowing being of it self indifferent; and not always an Indication of Divine Excellency in the Thing, or Person towards whom it is used) so we believe that Christians have the Liberty of using such Actions, as are not by the Gospel appropriated to God alone, in respect of

Protestants
bow to the
Altar, and
to the
Name of
Jesus,
without
giving
Divine
Honour to
a Creature.
Liberty of
Christians.

(1) It was the Injunction of Queen Elizabeth anno 1559, re-inforced by the Canons under King James I. anno 1603. Can. 18: That whensoever the Name of Jesus shall be in any Lesson, Sermon, or otherwise in the Church pronounced, the Reverence be made of all Persons young and old, with Lowness of Courtesy, and uncovering of Heads of the Mankind, as thereunto doth necessarily belong, and heretofore has been accustomed.

(2) Archbishop Laud in a Speech to the Lords of the Garter, in the Star-Chamber, June 14. 1637: I hope a poor Priest may worship God with as lowly Reverence as you do, since you are bound by your Order, and by your Oath, to give due Honour and Reverence Domino Deo & Altari ejus; to the Lord your God, and to his Altar (for there is a Reverence due to that too, tho' such as comes far short of Divine Worship) and this in the manner as Ecclesiastical Persons both worship and do Reverence, p. 49.

the



the Images of Christ and his Saints, without giving *Divine Worship* to any but only to God, that is, to the Father, Son, and Holy Ghost. For *where no Law is*, there is no Transgression, Rom. iv. v. 15. *Bowing and Kneeling* ^{What A-} are not Actions appropriated by the Gospel ^{tions in-} to God only. They are amongst the ^{different?} *adiaphora* and are Marks of an *inferior Respect* in a Child receiving, in that humble Posture, the Blessing of his Parents; in the People, receiving the Blessing of the Priest; in a Subject, the Commands of his Prince. The *Use of Incense* in publick Assemblies, tho' it has nothing in it self indecent, or unbecoming the Sanctity of Religion, and may seem agreeable with *Malach. i. v. 11*: Yet being neither strictly commanded nor forbid to Christians, it cannot be thought appropriated by the Gospel to God alone; but is as indifferent an Action as *Bowing*. No one being ever yet so silly as to imagine, that because we *incense* the People or the Quire, we give them *Divine Honour*.

4ly, In the Seventh of the 39 Articles 'tis rightly observ'd, that "the Rites and Ceremonies of the Divine Law deliver'd by *Moses*, do not oblige Christians; neither is any Common-wealth tyed now to the Laws of Government, which God there prescribed. And, that only the *moral Precepts* concern Christians. *Moral Precepts* are those, which are either the first Principles of Reason (as, *Do not that to another, which you would not have done to your self*) or are deduced from them by a necessary Consequence. So that no Part of the Law, I do not except even the *Commandments*, obliges Christians any farther,

ther, than it is either approved in the Gospel; or obligatory *ex natura rei*, and without any respect to the Primitive Sanction. Of this we have an undeniable Instance in the *Commandments* themselves. It appears by the Gospel, that our Saturday was the Jewish Sabbath; that is, the Day which God appointed to be the Day of Worship, *Exod. xx. v. 8. Deut. v. v. 12.* Yet because it is not a Principle of Reason, that *this particular Day*, but only that *some Day or other*, should be deputed to God's Service; therefore the Church of Christ *could*, and in honour of his Resurrection upon the Third Day (being *Easter-Sunday*) *did*, from the beginning make a Change even in the *Commandments*. Which indeed shew'd very much the Power of the Church (tho' without any Dishonour to God) and that our Blessed Saviour, *St. Mat. xix. v. 17, 18, 19*, did not any farther confirm the *Commandments*, than as they had a natural and necessary Connexion with the Principles of Reason.

How far
Christians
are obliged
by the
Command-
ments?

5ly, Hence it follows, that whatever was the Sense of the First (or Second) Commandment, in respect of the Jews, Christians are neither forbidden by it to *have Images* of God, nor to give them an *inferior Respect*, unless, this be a thing of it self repugnant to Reason.

6ly, Pictures, as I said before, have no other Virtue but only this, of putting us in mind of what they represent. But they do this effectually. And we find a Convenience in having a Crucifix, for example, before us when we pray, that the Sight of it may help us to fix our wandring Thoughts upon him,
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whom it represents bleeding, and dying for us. And if a Child that loves his Father, or a Subject that loves his Prince, hath naturally an Honour and Respect for his Picture, why should the Love we bear to Christ, and his Saints, be thought unreasonable, if we have an inferior Honour and Respect for their Pictures? Or express our Love for the Persons, they represent, by such Actions as are of themselves indifferent: Such as the Jews might lawfully make use of to the Ark, to the Temple, to the Holy Vessels; or Christians, to the Name of Jesus, to the Altar, to the Chair of State, &c?

7. But do we not worship the Images of Christ and his Saints? This is only *λογομαχία*, ^{ping of I-} a verbal Controversy. We have a Respect, a ^{images is a} Reverence for them. But if Protestants, when ^{Question} they bow to the Altar, or to the Name of ^{about} Words. Jesus, neither worship the Altar nor the Sound, but God only; we neither worship the Images even of Christ, nor his Cross. The Fathers of the Second Council at Nice allow to the Images of Christ, and his Saints *τιμηλικὴν προσκύνησιν*, such as is given to the Cross, to the Bible, or to the other Instruments of Divine Service. But this is neither Adoration nor Worship, as these Two Words Worship and Adoration are understood by the Church of England; but only an honourable Respect. For the Council adds, *ὃ μὴ τὸ αὐθεντικὸν λατρείαν, ἢ πρέπει μόνῃ τῇ θεῷ οὖσα*, but not sovereign Honour, which is due only to God. And of this too, see the (3) Council of Trent.

8. But

(3) Sess. 25. in Decreto de Invocatione Sanctorum, ait, imaginibus Christi & Sanctorum debitum honorem &

So is wor-
shipping
the Cross.

8. But do we not adore the Cross? No. For *Adoration* in English signifies Divine Honour. Yet, if Protestants may be truly said to adore the Altar, when they bow to it (that is, if *Adoration* in English may signify a bare *Respect*) in the same Sense, we adore the Cross.

Catholick
Faith con-
cerning
Images.

9. What the Catholick Church has defin'd concerning Images, may be reduced to these Three Heads.

1st, That the Images of Christ, of the Blessed Virgin and of all the Saints, may be lawfully made and kept by Christians. Of this there is no manner of Dispute between us.

2^{ly}, That, in due Circumstances, considering what they represent, there is a *Reverence* or *Respect* due to them. This too in general, if Bishop Montague may be believ'd, is granted on both sides. *Respect* (4) says he, and Honour

What Bi-
shop Mon-
tague
grants.

may be given unto them. The Protestants do it.

— You say, they must not have *Latria*: So we — There is a *Respect* due unto, and given to the Picture, Sign, Resemblance, Monument of the Saints, and of Christ. If this you call *Dulia*; we give it too. — Let Practice and Doctrine go together, we agree.

Again, (5) There is a *Reverence*, says he, due to the King's Picture: — So there is a *Reverence* due to the Image of Christ. But what this is, the Masters are silent. We are neither told from the

& venerationem impertiendam. — ita ut per imagines, quas osculamur, &c, Christum adoremus, & Sanctos veneremur.

(4) In Epistomio. p. 318.

(5) Par. 2. Originum. §. 145, Est regiae imagini debita Veneratio. — Imaginibus ita Christi debetur Veneratio: Sed quæ illa, conticescunt Magistri, nec de Pulpitis aut Cathedris edocemur.

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Pulpits, nor from the Chairs. He calls it presently after, (6) *convenientem Cultum: Suitable Worship*, must I say, or *suitable Honour*?

The *English Translators of Mons. du Pin*, Cent. 8. p. 146. Grant, *There is an Inferior sort of Respect and Honour due to all things Consecrated to God's Service, or Instrumental in his Worship* [as to the sacred Vessels, to the Bible, &c.] but not *Worship*. For all *Respect*, say they, is not *Worship*. But to think the Church cannot lawfully prescribe to her Children the Use of indifferent Actions, to express the Adoration of Christ and the Veneration of his Saints; is an Effect of Mistaken Zeal, or of Pharisaical Hypocrisy. And whether *Respect* in this Case is to be call'd *Honour*, or *Worship*, is only a Grammatical Question; and therefore impertinent in a serious Dispute.

3ly, That they may be lawfully kept in the Churches. Which (supposing there be no danger of their being Abus'd) is, I think, generally granted on both Sides.

10. But (7) *Delphinus*, a Catholick Divine, says very well, that "if in any Place ignorant People be really in danger of Idolatry or Superstition. all Pictures ought to be removed by their Pastors, as long as that Danger remains. Till Idolatry was extirpated in a manner out of the Roman Empire, there were few Images in Places of Worship, except that of Christ upon the Chalice (like a Shepherd) mention'd by (8) *Tertullian*. And as

Why few Pictures used in the Primitive Times?

(6) §. 146.

(7) Lib. 3. de Ecclesia; apud Nat. Alex. T. 5. p. 774.

(8) Lib. de Pudicitia cap. 7. & 10. Mr. Thorndike,

as an Altar is not made to be bow'd to, but for a much nobler Use ; so the Images of Christ and his Saints were brought into the Churches, to instruct the Ignorant, and to give all, that saw them, good Thoughts and Affections (9) towards the Persons they represent. And till almost the Memory of Idolatry was banish'd ; it was not proper to let Christians use any particular Actions of Respect towards Images. This Discipline, I think, was observed in St. Gregory's Time ; and probably in France, Germany and England, even in the Eighth Century. Yet when a Person, out of an indiscreet Zeal, had unjustly seized upon a Jewish Synagogue, and set up a Cross in it, with a Picture of our Blessed Lady : (10) St. Gregory, writing to the Bishop of the Place, ordered the Synagogue to be restored, and the Cross and Picture to be taken out of it with due Veneration, *sublatâ exinde, cum eâ quâ dignum est veneratione, Imagine atque Cruce.*

The mistake of the Council of Frankford and of the Caroline Books.

11. The Council of Frankford, Anno 794. and the Books written either by the (11) Pen or in the Name of Charlemagne, would have had reason to Condemn the Doctrine of the Second Nicene Council, Anno 787, as entirely repugnant to the Word of God, if its Doctrine had really been what they imagin'd it. The

just Weights and Measures, *ch. 19. p. 127.* There might be Jealousy of Offence, in having Images in Churches, before Idolatry was quite rooted out ; of which afterwards there might be no appearance.

(9) St. Thomas in 3. Dist. 9. Q. 1. Ar. 2. q. 2. ad 3.

(10) Lib. 9. Ep. 6. (olim lib. 7. Ep. 5. Indict. 2.) ad Januarium Calaritanum Episcopum : Imaginem illic Genitricis Dei Dominique nostri ; & venerandam Crucem.

(11) Some think they were composed by Alcuin.

Words

Words of the *Frankford Synod* are these: (12) *The Question was brought before us of the late Greek Synod at Constantinople [there the Second Nicene Council met first] concerning Images; in which it was written, that those who do not give to the Images of Saints Service or Adoration, so as they do to the Blessed Trinity, shall be Anathema. This we utterly Condemn. The Books of Charlemagne say the same.*

12. 'Tis Evident therefore, that the Council of *Frankford*, and the Author of the *Caroline Books*, were in the same Mistake concerning the Doctrine of the *Nicene Council*: Occasion'd chiefly by the Faults of the *Latin Translation*, especially in rendring the Words of *Constantine*, Bishop of *Cyprus*, who said in the *Second Nicene Council*, *Act. 3, (13) I Consent, and Agree; receiving and embracing honourably holy and venerable Images; and I give that*

(12) Can. 2. T. 7. Conc. p. 1057. E. Allata est in medium quæstio de nova Græcorum Synodo, quam de adorandis Imaginibus Constantinopoli fecerunt, in quâ scriptum habebatur, ut qui Imaginibus Sanctorum, ita ut deificæ Trinitati, Servitium aut Adorationem non impenderent, Anathema judicarentur. Qui supra Sanctissimi Patres nostri omnimodis Adorationem & Servitutum renuentes contemplerunt, atque consentientes condemnauerunt.

(13) P. 187. C. His consentio & concors efficior, suscipiens & amplectens honorabiliter sanctas & venerabiles imagines; atque Adorationem, quæ per Latriam efficitur, soli substantiali & vivificæ Trinitati impendo. *The old Translation was*, Suscipio & amplector honorabiliter sanctas & venerandas imagines secundum Servitium Adorationis, quod Consubstantiali & vivificatrici Trinitati emitto; & qui sic non sentiunt, neque glorificant, à sanctâ Catholicâ atque Apostolicâ Ecclesiâ segrego, & Anathemati submitto.

Adoration, which is Latria, to the Blessed Trinity only, καὶ τὴν κατὰ λατρίαν προσκύνουσιν μόνῃ τῇ --- *Τεῖράδι ἀναπέμπω.*

But the old *Latin* Translation was faulty ; of which the Author of the *Caroline Books* discourses thus : (14) *I need not many Words to prove, how rashly or rather foolishly it was said by Constantine, Bishop of Constantia in Cyprus, with the Approbation of the rest, that " he " will honourably receive and embrace Images, and give them the Service and Adoration " which is due to the Blessed Trinity. Thus he discovers the unhappy Error, which they present to the People under a Mark. They say, " We do not " adore Images as God, nor give them divine " Worship ; but whilst we look upon them " and adore them, we fix our Thoughts upon " Heaven. But he, detecting their Error, Confesses, that he gives them such a Worship and Adoration as he does to the Blessed Trinity ; and so lays open the Absurdity which they conceal.*

(14) *Lib. 3. cap. 17. Quam præcipitanter, & ut ita dixirim insipienter, Constantinus Constantiæ Cypri Episcopus, cæteris consentientibus, se suscepturum & amplexurum humiliter imagines dixerit, & servitium Adorationis, quod Consubstantiali & vivificatrici Trinitati debetur, eis se redditurum garrierit ; non est plurimum nostrâ Disputatione discutiendum. ----- Errorem detegit infaustum, quem illi videntur plebibus ingerere palliatum. Aiunt enim, " Non adoramus Imagines " ut Deum, nec illis divini Servitii Cultum impendimus ; " sed dum illas aspicimus & adoramus, illò mentis nostræ " acumen disfigimus, ubi eos, quorum illa sunt, esse non ignoramus. At contrà iste, illorum detegens errorem --- fatetur se, quale Sanctæ Trinitati, tale illis exhibere servitium, talemque Adorationem : Sicque Absurditatem, quam illi introrsus retinent latenter, hanc iste egerit patenter ; nec latere quenquam potest illorum ignavia, " cum hanc pandat hujusce Professionis Sententia.*

Hence

Hence Mr. Thorndike said truly: (15) *It is to be granted, that, whoever it was that writ the Book against Images under the Name of Charles the Great, did understand the Council to enjoin the Worship of God, to be given to the Image of our Lord. But it is not to be denied, that it was a meer Mistake.*

13. Nothing can be more Impertinent, than to alledge against us the Opinion of those (16) Divines, who distinguish Two sorts of *Latria*; *The objective Absolute* due only to God, the other *Relative* and of an inferior Kind, such as may be given to the Cross, or to the Images of Christ; or who say, that one *physical Action* may be Divine Worship in respect of God, and an inferior Honour in respect of a Creature. For if these Opinions be False, they are utterly impertinent. If they be True; whoever Bows to the *Altar*, or to the Name of Jesus, gives to the *Altar* and to the *Sound* a *Relative Latria*, and with the same *physical Action* Worships God, and Honours a Creature.

14. *Junius* a Protestant Divine, writing against *Bellarmin*, denies a *religious Worship* to Images. So do we; as the Church of England understands that Term. But he says, *all Protestants grant* (17) *colendas esse imagines*: Which in the Dictionary would signify, that Images are to be worshipped.

(15) *Epil. Par. 3. p. 363.*

(16) *St. Thomas vindicates himself in Comment. Heb. xi. lect. 5, Propriè non adoramus Crucem; sed Christum crucifixum in ipsa. Ad Col. 3. lect. 1, Idololatra est, quando quis exhibet alicui imagini honorem debitum Deo.*

(17) *Nemo nostrum dicit non esse colendas, Junius, apud Ric. Montague in Appellatione Cæsaris, p. 255.*

C H A P. II.

Mr. L's OBJECTIONS.

I. **F**irst. p. 135, Epiphanius finding a Linnen Cloth hung up in a Church-door (it is likely to keep out the Wind) whereupon was a Picture of Christ, or of some Saint, tore it, and order'd a dead Corps to be buried in it. *Ans.* It appears by this, that near the End of the Fourth Age, Pictures were not used in the Churches of Cyprus and Palestine; and that (1) some thought it a think of itself absolutely unlawful. But this was a Mistake, both in the Judgment of (2) other zealous Pastors of that Time, and of the Protestants at present.

II. *Second.* p. 136, You burn Incense to Pictures. *Ans.* No more than you make Congees and Cursies to Two Syllables. And would you be content to be told, that you Bow to them, as the Heathens did to their Idols? 'Tis certain, their bowing was as much Idolatry, as their Incense. Because they were both Testimonies of Respect to a false God. But to make this an Argument against us, you must either

(1) S. Epiph. in Ep. ad Joan. Hieros. Cum ergo hoc vidissem in Ecclesiâ Christi, contra auctoritatem Scripturarum, hominis pendere imaginem, scidi illud.

(2) Of Cappadocia, Bithynia, Italy, &c. See St. Paulinus. in Ep. 12. ad Severum, & in Nat. 9. S. Felicis. S. Prudentius in lib. *dei sedvov*. Hym. 9. & xi. de S. Hippolyto. S. Asterius Orat. xi. p. 210. B. S. Gregory Nyss. in Sermon. de S. Theodoro Mart. T. 3. p. 579. D. St. Augustine, Sermon. 316. (olim 94. de Diversis) §. 5.

prove that Christ is not God, or that we believe that every Saint and Angel is so. As for *Incense*, we do not use it as a (3) Sacrifice, even to God, but as an Ornament only.

III. *Third.* p. 136, But the Picture of God ^{Pictures of} the Father is unlawful any where. Yet you have ^{God the} him in your Churches, and sometimes (he says ^{Father.} commonly) over the Altar. Upon this Subject he is very Copious. But 1st, our Church in her (4) Councils never defin'd, that it is Lawful to make any holy Pictures, but only of Christ; and his Saints, of which I suppose God the Father is none. Even some (5) Catholick Divines have disallow'd his Picture.

Yet tho' it be not a Point of Faith, I do not doubt but they are Mistaken. Against this Mr. L. quotes, *Deut. iv. v. 15*, and gravely concludes p. 141, *Pray, my Lord, let me ask you; suppose it were made Treason to draw a Picture of the King, or to Bow to it; would you venture your Life upon all these Distinctions and Excuses, which are made for the Pictures of God? Yet we venture our Souls upon it, if it be a Sin. How extremely scrupulous some Men are by fits! But,*

1st, Since the Church of England allows Pictures of Christ; of whom I have no less

(3) Chamierus, T. 2. L. 19. cap. 2. §. 15, Quasi suffire *θυμῶν* sit idem ac sacrificare Incensum! Mirum ingenium! Suffire Aram, id est, Aræ suffitum Sacrificare! Hoc qui admittat, quid non admittat? Jungentur jam Gryphes Equis.

(4) Septima Synodus Generalis in Definitione Fidei. Octava Can. 2. Tridentina Sess. 25. in Decreto de Invoc. SS.

(5) Durandus in 3. Dist. 9. Q. 2. ad 4. Martinus Peresius p. 158. & alii.

than Twenty in one *Common-prayer-book* ; if he be God ; how can she come off without a *Distinction* ? There are *Distinctions* then it seems, upon which a Man may securely venture his Life.

2ly, In a *Common-prayer-book*, printed at Oxford, anno 1700, I find Two different Pictures of the Holy Ghost, as he appear'd in the Gospel, under the Form of a Dove. And is not the Holy Ghost as much God, as God the Father ? Or must we be content with this *Distinction* : " *A Figure of God is Unlawful*, I distinguish it ; of God the Father, I grant it ; of God the Holy Ghost, I deny it ? Besides, under Mr. L's &c, there is an Express Prohibition, *Deut. iv. v. 17*, to make the likeness of any winged Fowl that flieth in the Air. And I have seen Pigeons fly.

3ly, How dares Mr. L. venture his Soul, with letting his People work upon Saturday, which was God's Sabbath, and to be observed under pain of Death, *Exod. xxxv. v. 2* ? Or if the Church could alter that, may we not hear her in other Matters ?

4ly, The true and direct Answer to the Text of *Deuteronomy* is this, that if it forbid universally to make any Picture of God, it does not regard Christians. Because if it be understood of so, it is not a *Moral Precept*, (such as Mankind would have been obliged to observe, altho' it had not been in the Scripture) but a *Ceremonial Law*.

If Deu. 4.
v. 15. &c,
forbid all
Pictures of
the true
God, it
does not
regard
Christians.

5ly, Yet it is not Lawful for Christians to have Pictures either of God the Father or of the Holy Ghost ; so as to think, that the Picture of a Dove is like the Holy Ghost, or the
Picture

Picture of an old Man (as God appear'd to *Daniel*, *Dan. vii. v. 9.*) is like God the Father.

IV. Mr. L. is very positive, p. 137, that there never was a Man since Adam, who would own any such Thing; or ever had so foolish a Thought. *Pro-Mistake.* provided his Mother-Church may be Guilty of Idolatry; he is willing to make every one as Wife as himself. Surely then the *Audiani* must have been *Præ-Adamites*. For they thought, that God the Father had necessarily an Human Shape, with Arms, Hands, Legs, Feet, Head, &c. That Adam's likeness to God was in his Body; that Christ literally sits at the right Hand of God the Father, &c.

2ly, No less a Wit than *Tertullian* thought the Soul had a Human Shape. And (6) Nothing, says he, is Incorporeal, but that which is nothing. (7) God is a Spirit; but who will deny, that he is a Body? A Spirit is one sort of Body, and hath its own Shape.

3ly, A great Part of the Heathens, doubtless, believ'd *Jupiter* to be such as *Homer* and their Poets described him; that is, a Man. And so their other Deities, as *Juno*, *Venus*, *Mars*, *Neptune*, &c. Otherwise nothing is so Impertinent, as what *St. Clement of Alexandria*, *St. Cyprian*, *Origen*, *Minutius Felix*, and others, have written against them.

4ly, *St. Paul* thought it proper to Admonish even the wise *Athenians*, *Act. xvii*, that Man cannot make the true likeness of God. But if

(6) Lib. de Carne Christi. cap. 11, Nihil est incorporeale, nisi quod non est.

(7) Lib. contra Prax. cap. 7, Quis enim negabit Deum Corpus esse, etsi Deus Spiritus est? Spiritus enim Corpus sui generis, in sua Effigie.

St. Paul be in the right, I am sure Mr. L. is not. *V. 29. 30, We ought not to think, that the God-head is like unto Gold, or Silver, or Stone, graven by Art and Man's Device ; and the time of this Ignorance God winked at ; but now Commands all Men every where to repent.* 'Tis evident then, if we believe St. Paul, that Men were so Ignorant as to think the God-head like to the Statues and Images, which Men drew of it. See also *Rom. i. v. 22. 23: And Psalm cvi. v. 20.*

Another mistake of Mr. L. V. After Mr. L. had made his Lordship say very learnedly, p. 138, that *the Catechism ad Parochos is our Text* ; he pretends to prove, that the Heathens did not think their Idols were Gods. Wherein he has 1st, the Scripture positively against him, *Gen. xxxi. v. 30. 32. Exod. xx. v. 23. Levit. xix. v. 4. Judges xviii. v. 24. 2 Kings xvii. v. 29. and Chap. xix. v. 18. Acts xix. v. 26.*

The Heathens believ'd their Idols were Gods.

2^{ly}, *Isai. xlv. v. 17, The Residue thereof he maketh a God, even his Graven Image ; he falleth down unto it, and worshippeth it, and prayeth unto it ; and saith, Deliver me, for thou art my God.*

3^{ly}, *Jerem. ii. v. 26, 27, As the Thief is ashamed, when he is found ; so is the House of Israel ashamed, they, their Kings, their Princes, and their Priests, and their Prophets, saying, to a Stock ; Thou art my Father ; and to a Stone ; Thou hast brought me forth.*

4^{ly}, *Minutius Felix tells the Heathens : (8) Behold an Idol is Cast, 'tis worked, 'tis bew'd, 'tis*
not

(8) *In Octavio : Ecce funditur Idolum, fabricatur, scalpitur ; nondum Deus est : Ecce plumbatur, construitur,*

not a God yet : 'Tis leaded, 'tis fix'd, 'tis set up ;
'tis not yet a God. 'Tis adorn'd, 'tis consecrated,
'tis pray'd to ; then 'tis a God. *Quasi Fatum*
Consecratione mutaverit, as *Tertullian* says in *Apol.*
Cap. xii. Some, that were more refin'd, ima-
gin'd Statues to be only the Bodies of the Gods.
So *Tertullian* says *ibid.* *In patibulo primum Corpus*
Dei vestri dedicatur. Because the Statues (by
the Delusion of the Pagan Priests, and by the
Devil) would sometimes speak, and walk.
Others thought the Gods by Consecration
were tied to their Statues, as (9) *St. Chry-*
sostom, and (10) *St. Augustin* take notice.

Thus the Philosopher (11) *Arnobius* says of
himself, *I lately revered, O Blindness, Sta-*
tues taken from the Furnace, Gods hammer'd upon
the Anvils.—*As if it had a secret Virtue, I*
flatter'd it, I spoke to it, I made requests to an un-
thinking Stock.

VI. Those very Heathens, who, when press'd
with the Arguments of Christians, were forced
to confess that there was no Divinity at all *The wisest*
in the Idols, were yet guilty of Idolatry as *Heathens*
(12) *St. Augustin* demonstrates, by worshipping *were guilty*
many *of Idolatry.*

tur, erigitur ; nec adhuc Deus est : Ecce ornatur, con-
secratur, oratur ; tunc postremo Deus est.

(9) Apud Theodoretum, in Dial. 1. T. 4. p. 44. B.

(10) Serm. 2. in Ps. 113. §. 3.

(11) *Lib. 1. cont. Gentes, Venerabar, ô Cæcitas, nu-*
per Simulachra modò ex fornacibus prompta ; in Incu-
dibus Deos & ex malleis fabricatos.—*Tanquam in-*
esset vis præsens, adulabar, affabar, & beneficia posce-
bam nihil sentiente de trunco. Read *St. Cyprian. l. 3.*
Testim. advers. Juda. cap. 59. St. Athanasius, in Orat.
cont. Gentes. §. 13. 14, 15. St. Cyril of Alexandria, l. 6.
cont. Julian. T. 6. p. 194. A. B.

(12) Serm. 2. in Ps. 113. §. 4, Videntur autem sibi
pur-

many Gods. For any respect at all to the Image of a false God, is *Idolatry*. And the Philosophers were Guilty of it, by encouraging the People in that which they knew, and confess'd to be Idolatry, as (13) *Origen* remarks.

The golden Calf worshipp'd as a God.

VII. The Jews, as Mr. L. thinks p. 136, could not be so absurd, as to say to the golden Calf, *Exod. xxxii. v. 4, These be thy Gods, O Israel, which brought thee up out of the Land of Egypt.* But how much wiser were they than the Kings, Princes, Priests, and Prophets of *Israel*, that said to a Stock, Thou art my Father, *Jerem. 2? 2ly, They praised the same Gods, Exod. xxxii. v. 4. 8, to which they sacrificed.* But the Scripture is positive, v. 8, that they *sacrificed to the golden Calf.* They

purgatoris esse Religionis qui dicunt; nec Simulachrum, nec Dæmonium colo; Sed, per Effigiem corporalem, ejus rei signum intueor, quam colere debeo. Ita verò interpretantur Simulachra, ut alio dicant significari Terram, unde Templum solent appellare Telluris; alio Mare, sicut Neptuni Simulachro; alio Aërem, sicut Junonis, &c. De quibus rursus cum exagitari cæperint, quod Corpora colant, — Respondere audent, non se ipsa Corpora colere, sed quæ illis regendis præsident Numina. — Res enim ipsas pro Diis habendo, servierunt Creaturæ potius quam Creatori.

(13) *Lib. 7. cont. Celsum p. 928, Impossibile est, ut, qui Deum novit, supplex fiat Statuis. Nec hoc tantum stultum est, si quis preces Simulachris offerat; sed etiam cum aliquis id simulat, vulgi opinionibus se attemperans, quod faciunt Philosophi Peripatetici, & qui Sectantur Sectam Epicuri, aut Democriti. — Et hoc est Crimen, quod Celso impingimus, aliisque omnibus, qui hæc non esse Deos fatentur, deferre hos honorem Statuis, cum Sapientes credantur; adeo ut vulgus Exemplo eorum in errorem trahatur, in tantum depressum animas falsâ Religione, ut negantem hos esse Deos, ne audire quidem sustineant.*

thought

thought then it had so chang'd its Fate by Consecration, as to be the *very Gods* (or the *Body* of them at least) who had brought them out of *Egypt*. 3ly, If Mr. L. will needs make them wiser, he may suppose both the Praise and Sacrifice directed to *Osiris*. For *they had seen Osiris worshipped in Egypt under the Figure of an Ox, from which they took their Figure of the Calf*, says Mr. L. p. 140. 'Tis therefore much more Credible, that they design'd to Worship that Deity, which never spoke against Idols; than their own God, who had so severely and so lately forbidden them, *Exod. xx. v. 4. 23.* 4ly, But to give Mr. L. all the Advantage that can be; let us suppose. 1st. That God forbid the Jews, *Exod. xx.*, to make and honour any Image of himself. 2ly, That they design'd to honour him by the golden Calf, *Exod. xxxii.* In this Case they were guilty of a *Spiritual Idolatry* by dis-obeying God, tho' in their Minds they directed their Worship to him. 'Tis the Case of the Jews at present, who Worship him against his Will. For every mortal Sin is a *Spiritual Idolatry*, in which a Man's own Will is his *Idol*. But to draw any Argument from hence against us, you must prove that Christians are *Jews*, and subject to the *Ceremonial Law*. By this we may see, how dangerous it is, to put *Idiots*, and *School-men* into the same Class.

VIII. But Mr. L. has yet a more solemn *Objection* from p. 160 to 166, of adoring the Cross, the Image of Christ, his Præputium, Blood, Sandals, &c. In which, whether his *Gentleman* may pass for an *Idiot*, or no, I know not. I am sure he was not made for a *School-man*: Since he cannot comprehend, how the same

same thing may have different Respects. Perhaps in an Example or Two, he may see his Mistake. 1st. Wise Men tell us, that our *Mid-day* is *Mid-night* to our *Antipodes*; that our *Mid-night* is their *Mid-day*; that our *Summer* is their *Winter*; that our *Spring* is their *Autumn*. But would you think a Man right in his Wits, that should conclude from hence, that Philosophers allow no difference at all between *Spring* and *Autumn*, *Winter* and *Summer*, *Day* and *Night*? Would such bare-faced *Sophistry*, as this, be thought fit for Human Conversation? 2^{ly}, A Child kneels down both to say his Prayers, and to ask his Father's Blessing. The *Action* of *Kneeling* is the same; but the *Respect* is different. In regard to God, 'tis *Divine Worship*. In regard to his Father, 'tis a *Civil* or *Filial Respect*. 3^{ly}, A Protestant bows to the *Altar*, or to the *Name* of *Jesus*. The *Action* (say the School-men whom Mr. L. objects) hath a different regard; one to *God*; another to the *Altar*, or to the *Sound*. In respect of *God*, 'tis *sovereign Worship*; in respect of the *Altar*, or of the *Sound*, 'tis only an *inferior Honour*, and in the Language of Protestants no *Worship* at all. This, if I mistake not, may pass for a *Demonstration*, that what Mr. L. objects, is only *Sophistry*.

1st. *The Cross* of *Christ*, says he, p. 160, or *an Effigies* of *that Cross*; and the *Images* of *Christ*, are worshipped in your Church with the *supreme Divine Adoration* of *Latria*, as is told us by the *Angelical Doctor*, the *Pontifical*, &c. *Ans*. Nothing can be more false. As for *St. Thomas*, 1st. His Doctrine is the same, in regard of Protestants bowing to the *Altar*, or to the *Name* of *Jesus*; and of Catholics bowing or kneeling

to the *Cross*. And equally impertinent, whether it be true, or false. 2ly, He has vindicated himself. Properly, says he, *we do not adore the Cross, but Jesus Christ who was crucified*, Heb. xi. lect. 5. And, *It is Idolatry*, says he, *when the Honour due to God is given to an Image*, ad Col. 3. Lect. 1. And nothing but Malice can attribute any other Sense to the *Pontifical*.

2ly, *On good Friday the People pay their Adoration to the Cross*, p. 161. *Ans.* If we speak of *Worship and Adoration*, as Protestants understand these Words (that is, of *Sovereign Honour*) they neither *Adore* nor *Worship* it, but *Christ only*.

3ly, *If there be but one Latria, Sovereign Worship is given to the Image of Christ.* *Ans.* 1st, If one *Latria* has *Two Respects*; this does not follow. Tho' there be but one *Virtue of Charity*, that is, of *Sovereign Love*; yet we do not love our Neighbour above all things, but only God. 2ly, The *Objection* is no more against us, than against Protestants, bowing to the *Altar*, or to the *Name of Jesus*. And extremely impertinent against either.

What he writes, *de Præputio Christi*, &c, is too *legendary* to be rehearsed. And of a Subject too unfit, to be jested with. That, and the *Blood* sent in a Chrystal-glass to *Henry III* (if the Fact were true, as it is not) ought to have the same *Respect*, which is given to the *Cross*. But if Mr. L. would prove that any Catholics, mistaken in the Fact, were guilty either of *Idolatry*, or *Superstition*; he must shew, that they gave it *divine Worship*, or (in the Language of the Church of England) any *Worship* at all. Which he will probably find to be
an

an un-toward *Task*, and above his *Gentleman's* Capacity.

C H A P. III.

O f R E L I Q U E S.

I. **G**reat Miracles are said to be 'done by Reliques, p. 132. A Man must have a pretty good share of Confidence, that can deny it. For 'tis what the (1) Devils could never do. The Translators of *Monsieur du Pin* confess *Cent. 8. p. 120*, That it pleased God for the Testimony of his Doctrine and Truth, to work great Miracles by the dead Bodies of his Saints, in witness that they had been his Messengers, and Instruments of his Will.

II. But many Reliques, says Mr. L. p. 133, have been notoriously detected, and found to be the dead Bodies of Malefactors, yet great Miracles said to be done by them.—How then can you worship such Reliques in Faith?

1st, Quarrelling about Words is commonly a sign that a Man has little to say. But can you find me a Christian, before *Julian* the Apostate, and *Eunomius*, that did not Honour the Martyrs Reliques?

(1) *S. Hieronimus in lib. con. Vigilantium* : Dolet Vigilantius Martyrum Reliquias pretioso operiri velamine, &c. Ergo Sacrilegus fuit Constantinus Imperator, qui sanctas Reliquias Andreæ, Lucæ, & Timothei transtulit Constantinopolim, apud quas Dæmones rugiunt, & Inhabitatores Vigilantii illorum se sentire præsentiam confitentur.

2ly, He

2ly, *He that receiveth a righteous Man in the Name of a righteous Man, shall have a righteous Man's Reward, St. Mat. x. v. 41.* Respect then to good Men upon Earth may be given in *Faith*, that is, out of a holy and religious Motive. And Charity to the Poor is by St. James called *Religion*. Yet Hypocrites are not impossible; and it may be *notoriously found out*, that some Beggars and Cripples have wanted nothing but *Honesty*, and could leave plentiful Fortunes to their Daughters and Nieces. How then could *Alms* be given to them in *Faith*?

3ly, We must have very good Proofs, to be satisfied that those were true Miracles, which were said to be done at false Reliques; I mean, if they were not the Reliques of any Saint at all. But, 1st, No Action can ever be made sinful by an involuntary Mistake. 2ly, What Honour or Respect soever is due to a true Relique; is also due to that, which is reasonably supposed to be a true one. 3ly, God does not do Miracles at Saints Bodies, to prove, they are *their Bodies*; but to confirm us in the Truth of the Gospel, and to shew, that the *Persons*, to whom they are supposed to belong, are his *Saints*.

4ly, If a well-meaning Protestant, whilst the *Acts* are reading, Chap. xiii. v. 6, should hear only the end of the Verse, and bow (as he thought) at the Name of *Jesus*, could he not do it in *Faith*? Yet it might be *notoriously detected*, and certainly *found out*, that he had, in Mr. L's Language, *worshipped a Sorcerer, a false Prophet, a Jew, whose Name was Bar-Jesus*.

5ly, Unless Protestants *Worship* the Altar and the Sound in the Air, when they do *Reverence* to the Altar, and to the Name of *Jesus*; we

do not *worship* Reliques. But we have an esteem and respect for them when true ; because we admire and love the Martyrs and the great Servants of God, to whom they belong'd. And if the Universal Church both *Latin* and *Greek*, has concurr'd in this Practice from the beginning, even in the purest and best Times of Christianity ; we do not see how any one can blame it without having a Spice of the *Pharisee* ; or can justly quarrel with Actions of themselves *Indifferent*, and which the Gospel has not appropriated to God. (2)

The Reliques of St. Ignatius Martyr.

6. In the Acts of (3) St. Ignatius Bishop of *Antioch* and Martyr, written by those who accompanied him to *Rome*, the Place of his Martyrdom, anno 107, we read that being devour'd by the wild Beasts, there was nothing left of his holy Reliques τὰν ἁγίων αὐτοῦ λειψάνων, but only some of the Bones ; which were carried to *Antioch*, and left to that Church, for the Martyr's sake, as an inestimable Treasure, θησαυροῦ ἀτίμητου.

Of St. Polycarp.

7. The Martyrdom of St. Polycarp, anno 166, was writ by the (4) Church of *Smyrna*. They observe, that the Devil did his best, both by the Jews and the Gentiles, that the Christians should not have his blessed Body : But that, after it was

(2) Pius IV. in Profess. Fidei, Sanctorum Reliquias esse venerandas. Item Concilium Triden. Sess. 25. ubi addit : Omnis porro Superstitio in Sanctorum Invocatione, Reliquiarum veneratione, & Imaginum sacro usu tollatur.

(3) Edit. Theodor. Ruinart, §. 5. p. 707.

(4) Apud Eusebium. Lib. 4. Hist. cap. 15. p. 134. C. Dæmon operam dedit, ne Corpus illius à nostris auferretur ; tametsi multi inter nos essent, qui id agere cupiebant, & sacro illius Cadaveri communicare.

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Burnt, the Christians carried away his Bones, which they valued more than Gold and precious Stones, τὰ τιμιώτερά λίθων πολυτελῶν καὶ δοκιμώτερά χρυσίου.

8. In the Persecution of Dioclesian, the Proconsul Maximus commanded St. (5) Andronicus's Tongue and Teeth to be pull'd out, and burnt to Ashes, and the Ashes thrown into the Wind, lest any pitiful Women of the Christians, says he, should keep them for a Treasure, ὡς τίμια ἀνταῖς ὄντα καὶ ἀγία.

9. St. Basil says, that, "according to the Jewish Rites, all dead Bodies are an Abomination: (6) But now, if any one dies for the Name of Christ, his Reliques are esteemed precious. Then the touch of a dead Body defiled, now it almost Sanctifies. He adds, (7) That Places are sanctified and guarded by Reliques.

10. St. Gregory Nyssen, writes, that a Christian (8) thinks himself sanctified and blest by touching the Tomb of a Martyr; and much more if he be allow'd to take away any of the Dust from the Sepulchre. That touching the Reliques is yet

(5) Apud Ruinart. p. 487.

(6) In Ps. 115. T. 1. p. 274. B. C, contra, mors si cuiuspiam irrogatur pro Christi nomine, pretiosæ censentur Reliquiæ Sanctorum ejus. In priori Lege dicebatur, —Si quis tetigerit Cadaver, immundus erit; nunc è diverso Martyris ossa quisquis attigerit, ob gratiam corpori insidentem fit quodammodo Sanctitatis particeps.

(7) Ser. 5. de S. Julittâ, ibid. p. 217. A. Ser. 20. in 40 Martyres, p. 459. B.

(8) Orat. de S. Theodoro Mart. T. 3. p. 579, 580, illius contactum Sanctificationem ac Benedictionem esse credens. Quod si quis etiam pulverem, quo Conditorium, ubi Martyris corpus quiescit, oblitum est, auferre permittat, pro munere pulvis accipitur, δῶρον ὁ χυς

yet a higher Favour. That Christians shewed their Esteem for them by *kissing them, and applying them to all their Senses.*

St. Gregory Nazianzen.

II. St. Gregory Nazianzen against Julian the Apostat : (9) *Did you not fear the Martyrs, and Saints, John, Peter, Paul, James, Stephen, Luke, Andrew, Thecla, and so many others—to whom great Honours and Festivals are appointed; by whom Devils are cast out; and Diseases cured; whose very Bodies do the same that their holy Souls, whether touch'd, or honour'd; and a drop of their Blood, any little Remnant of their Passion, as much at their Bodies? ταῦτα ἡ σέβεις, ἀλλ' ἀτιμάζεις; Do you not Worship these things [then the great Saint may pass for an Idolater; and Julian may be canonized] but dishonour them?*

λαμβάνειν, καὶ ὡς κειμήλιον ἢ γῆν δημοσιεύειν. Nam ipsas attingere Reliquias, si quando ejusmodi prospera fortuna contingat, ut id facere liceat, quam id sit multum desiderandum, ac summarum precum donum, sciunt experti, & ejus desiderii compotes facti. Corpus enim amplectuntur, oculis, ori, auribus, omnibus Sensuum instrumentis adhibentes; deinde Martyrem, ut pro ipsis Deprecator intercedat, invocantes.

(9) Orat. 3. T. 1. p. 76. 77, Non Victimās pro Christo cælas veritus es? Nec magnos pugiles extimuiſti, Joannem illum, Petrum, Paulum, Jacobum, Stephanum, Lucam, Andream, Theclam, — quibus πικρὰ καὶ παννύχθεις constitutæ sunt; à quibus Dæmones propelluntur, & morbi curantur? Quorum Apparitiones, & Prædictiones, quorum vel sola Corpora idem possunt quod Animæ sanctæ, sive tangantur, sive honorentur? Quorum vel solæ Sanguinis guttæ, atque exigua Passionis signa idem possunt quod Corpora. Hæc non colis, sed contemnis? And speaking of the Miracles of St. Cyprian of Antioch: Quæ quidem omnia, vel cineres ipsi Cypriani, modo fides adsit, efficiunt; quemadmodum norunt, qui hujus rei periculum fecerunt, Or. 18. p. 285. A.

12. Eunz-

12. *Eunapius*, a Pagan Writer of the Fourth Century, complains that the Christians (10) gather'd the Heads and Bones of such as the Magistrates had executed. That they made them their Gods, and prostrated before them; and thought themselves purer, by being defiled at their Tombs. Every one sees, that the Ground of this Accusation, was the Custom, which Christians then had, of desiring the Prayers of the Saints, and of honouring their Reliques.

13. *St. Chrysostom* exhorts the Christians at *St. Chry-Antioch* (11) to visit daily the Tomb of the *lostom.* holy Martyr *St. Ignatius*, to obtain spiritual Blessings of God. For if, by touching the Bones of *Elilha*, a dead Body was restored to Life; with much more reason, if a Man approaches to the Tomb with Faith, may he hope for Blessings at present, when Graces flow with more Abundance. God has given us the Reliques of the Saints, that he might lead us by degrees to their Zeal, and that we might have a Security and Comfort, against the Evils which surround us.

(10) In *Ædesio*: *Ossa & Capita colligentes eorum, quos Magistratus supplicio affecerunt, θεῶς τε ἀπεδείκνυσαν, καὶ προσερχάμενοι αὐτοῖς, & Deos pronunciabant, & iis adolvebantur, seque tum meliores putabant, cum ad eorum Sepulchra polluerentur.*

(11) *T. I. Or. 42. Edit. Par. anno 1636. p. 507.* Ne nos igitur hodie duntaxat, sed etiam quotidie ad ipsum veniamus, spirituales ex eo fructus capientes. — Etenim si *Elisæi* tempore quiddam accidit ejusmodi; — multo nunc magis cum abundantior est gratia, cum Spiritus operatio copiosior est, licet Conditorium ipsum cum fide tangentem magnam inde virtutem attrahere. Propterea Sanctorum nobis reliquias concessit Deus, volens ad eundem qui in illis fuit Zelum velut manu deducere, ac porrum quendam præbere, tutumque remedium contra mala quæ undiquaque nos incurant.

So he exhorts them (12) to kneel before the Reliques of the holy Martyrs Domnina, Berenice, and Prosdcoe *προπίσωμεν αὐτῶν τοῖς λειψάνοις, συμπλακώμεν αὐτῶν ταῖς θήκαις* for the Shrines, says he, of Martyrs, as well as their Bodies, have a very great Power : And, as he says in (13) another Place, both against Enemies, and against the Devils.

St. Ambrose.

14. St. Ambrose, in a Sermon to his People at Milan, after he had found the Reliques of St. Gervasius and Protasius, says of them : (14) You have known, nay you have seen many dispossess ; many cured, as soon as they touch'd the Shroud of the holy Bodies, from their Infirmities. The ancient Miracles of Christ are renewed. You see many cured by the Shadow as it were of the Saints Bodies. How many Handkerchiefs are they touch'd with ? How many Veils, by touching the sacred Reliques, become Instruments of the greatest Cures ? Every one is glad to touch the most distant Hem ; and if he does it, he will be heal'd. In another Place he (15) calls the Reliques of St. Agricola, with

(12) Hom. 65.

(13) Hom. 73 of the Ægyptian Martyrs.

(14) Ep. 22. Cognovistis, immo vidistis ipsi multos à Dæmoniis purgatos ; plurimos etiam, ubi vestem Sanctorum manibus contigerunt, iis quibus laborabant debilitatibus absolutos ; reparata vetusti temporis miracula, quo se per adventum Domini Jesu gratia terris major infuderat : Umbrâ quâdam Sanctorum corporum plerosque sanatos cernitis. Quanta Oraria jactitantur ? Quanta indumenta super reliquias sacratissimas ; & tactu ipso medicabilia reposcuntur ? Gaudent omnes extremâ lineâ contingere ; & qui contigerit, salvus erit.

(15) In Exhortatione Virginitatis cap. 2. Detuli vobis munera [reliquias] quæ meis legi manibus ; id est, Crucis trophæa, cujus gratiam in operibus agnoscitis. Certè

with the Nails and the Cross upon which he was crucified, *Munera Salutis*, and says the Devils confess their Value.

15. St. Jerom, writing against *Vigilantius*, ^{St. Jerom} who pretended that Reliques were not to be ^{Ec.} honour'd, opposes against him the Example of all the Bishops in the World: (16) Ergo — totius Orbis errant Episcopi. And (17) we Honour, says he, the Reliques of the Martyrs, that we may adore him whose Martyrs they are. We honour the Servants, that the Master may be honour'd, who says, he that receives you, receives me. He says, that (18) *Vigilantius* fights with an unclean Spirit against the Spirit of Christ, by asserting that the Tombs of Martyrs are not to be revered. But that (19) the Devils, his Inhabitants, roar at the Reliques, and confess they cannot bear the presence of the Martyrs. (20) You write that *Vigilantius* vomits once more his Poison against the Martyrs Reliques, calling us *Dust*, worship

Certè & ipsi Dæmones confitentur. — Munera itaque salutis accipite, quæ nunc sub sacris Altaribus reconduntur.

(16) Lib. contra Vigilantium.

(17) Ep. 53. Honoramus reliquias Martyrum, ut eum cujus sunt Martyres adoremus. Honoramus Servos, ut honor Servorum redundet ad Dominum, qui ait, qui vos suscipit, me suscipit.

(18) Lib. cont. Vigil. Exortus est subito Vigilantius — qui immundo Spiritu pugnat contra Christi Spiritum, & Martyrum negat Sepulchra veneranda.

(19) Ib. apud quas, reliquias, Dæmones rugiunt; & inhabitatores Vigilantii illorum se sentire præsentiam confitentur.

(20) Ep. 53. Ais Vigilantium os foetidum rursus aperire, & putorem spurcissimum contra Martyrum proferre reliquias; & nos, qui eas suscipimus, appellare

worshippers and Idolaters, for reverencing dead Men's Bones. *Oh unhappy Man! Who can never be sufficiently lamented! Thus St. Jerom.*

16. St. *Augustin* asserts both the Honour and Miracles of Reliques, in his (21) *Epistles*, in his *Confessions*, in his *Sermons*, and in his *Books de Civitate Dei*.

17. In the Fourth Century *Theodoret* : (22) *Cities and Villages*, says he, dividing amongst themselves the Bodies of the Martyrs, esteem them [the Martyrs] to aid both their Souls and Bodies, and to protect their Towns. For tho' the Body be divided, the Blessing is not ; but is bountifully distributed according to the Faith, with which it is approach'd.

18. In the same Century St. *Isidore of Pelusium*, writing to a Pagan : (23) *If this offend you, that we honour the Ashes of Martyrs Bodies, because they loved God and served him constantly ; ask them who have been heal'd by them, and enquire into*

Cinerarios & Idololatrias, qui mortuorum hominum ossa veneremur. O Infelicem hominem, & omni lacrymarum fonte plangendum !

(21) *Ep.* 212. (olim. 103.) lib. 9. *Conf.* cap. 7. *Ser.* 317. (olim. 92. de Diversis) §. 1. Lib. 22. de *Civ. Dei.* cap. 8. §. 2. 6, 10, 20, 22.

(22) *Lib.* 8. *contra Gracos*, T. 4. p. 593, 594 : *Urbes & Pagi Sanctorum corpora inter se partientes, Servatores illos Animarum pariter & Corporum ac Medicos appellant ; & tanquam Urbium Præsides atque Custodes venerantur ; &, horum apud universorum Deum utentes interventu, divina per ipsos munera consequuntur. Porro diviso corpore indivisa Gratia perseverat, — & pro accedentium fide liberalitatem metitur.*

(23) *Lib.* 1. *Ep.* 55, *Si te istud offendit, quod Martyricorum corporum cinerem honore afficimus, propter illorum erga Deum Charitatem & Constantiam ; inter-*
roga

into the number of Distempers from which they have been freed. If you do this, you will be so far from laughing at what we do, that you will be willing to join with us in so innocent a Practice.

19. The same Doctrine in the Fourth Century is also learnedly urged by St. Asterius in his Sermon upon the Martyrs. p. 186 D. p. 199 A. E; and upon the holy Martyr St. Phocas, p. 170 E. p. 178. C. &c.

20. Without accusing all these Saints of Error, Superstition, or Idolatry; our Adversaries Doctrine of Reliques cannot subsist. And he that dares venture upon such an Accusation, will evidently shew himself to be, an Opiniator shall I say, or worse?

roga eos qui ab ipsis sanitatem accipiunt, & quot morbis remedium afferant, intellige. Ita fiet, ut non modo factum Ludibrio non habeas, verum etiam, quod rectè fit, prorsus imiteris.



APPENDIX. II.

Of Prayers for the Dead, and Purgatory.

S. I.

The Question Stated.

I. **T**HE 39 Articles speak against Purgatory; but say nothing of Prayers for the Dead. And there are Two Prayers in the (1) Liturgy express'd so dexterously, that they may either signify that the Minister prays for the Living only, or both for the Living and the

(1) *Prayer at the Communion:* We also bleſs thy Name for all thy Servants departed this Life in thy Faith, and Fear; beſeeching thee to give us Grace ſo to follow their good Examples, that with them ~~we~~ may be Partakers of thy heavenly Kingdom. *At the Burial:* Beſeeching thee — ſhortly to accompliſh the number of thine Elect, and to haſten thy Kingdom, ~~that we,~~ with all thoſe that are departed in the true Faith of thy holy Name, may have our perfect Conſummation and Blifs both in Body and Soul, in thy eternal and everlaſting Glory.

Dead,

Dead. Like that ambiguous Oracle, which cunningly foretold, the Victory, on whether Side soever it should happen. Tho' the Oracle, it seems, could not determine it. *Æacides the Romans shall subdue:*

Aio te, Æacida, Romanos vincere posse.

II. The Translators of *Monsieur du Pin* confess, Cent. 7. p. 3, "It is evident from some very ancient Records of the Church, that it was a Custom among the Christians *ab antiquo*, to pray for the Souls of the Faithful departed, in the dreadful Mysteries. St. Chrysostom, say they, plainly tells us, in his Comment upon the Philippians, hom. 3, that it was decreed by the Apostles. It is certain it was in use, about 200 Years after Christ. This is proved from Tertullian, lib. de Monog. C. 10, who thus speaks, Let the faithful Widow pray for the Soul of her Husband, &c. [the next Words they durst not cite] and to the same effect, in Cor. Mil. C. 3. So also St. Cyprian Epist. 66, Eusebius, de vitâ Constant. l. 4. C. 71, and Epiphanius Hær. 3. [hær. 75 was not to be mention'd; but instead of that, comes] &c. And this we find practised by many of the most eminent Fathers of the Church. Nazianzen pray'd for his Brother Cæsarius Orat. 7; St. Ambrose, for the Emperors Valentinian and Theodosius, Ser. de eorum obitu; and St. Austin for his Mother Monica, lib. 9. Conf. C. 13. They add, that all these Prayers of the first Christians, were very warrantable and pious.

III. Calvin had as much Knowledge; but less Grace. For, writing a little after the Fifteenth Century, he does not deny, but it had

Mr.
Thorn-
dike's O-
pinion.

had been the Practice (2) above a Thousand Three Hundred Years to pray for the Dead. But he blames them for it. However his Reformation was rather to late. And, as Mr. Thorndike says very well. (a) the Practice of the Church, in interceeding for them at the Celebration of the Eucharist, is so General, and so Ancient, that it cannot be thought to have come in upon Imposture, but that the same Asperision will seem to take hold of the common Christianity.

What is
meant by
Purgatory.

IV. All that we hold to be of Faith concerning Purgatory, is what the Council of Trent has defin'd, viz, (3) That there is a Purgatory, or middle state of Souls, and that the Souls detain'd in it are helped by the Suffrages of the Faithful, especially by the agreeable Sacrifice of the Altar. The Fire, the Place, (I mean where it is) the greatness of the Torments, the Terms of their Duration, and the like, are with us no Points of Faith. Of such matters the (4) Council demands great Moderation; blaming those who divulge what is uncertain, or suspected.

V. What we mean then by Purgatory is a middle State of Souls, who have neither lived so innocently as to go straight to Heaven;

(2) Lib. 3. *Instit. cap. 5. §. 10*; ante mille & trecentos annos usu receptum fuisse, ut preces fierent pro Defunctis. In eo dico aliquid humani passos esse.

(a) Just Weights and Measures. Ch. 16. p. 106.

(3) *Seff. 25. in Decr. de Purgat.* Purgatorium esse, animalque ibi detentas, fidelium Suffragiis, potissimum verò acceptabili Altaris Sacrificio juvari.

(4) *Monsieur Bossuet's Exposition. p. 14. Concilium Trid. supra, Episcopus monet, Ut incerta, vel quæ Specie falsi laborant, vulgari ac tractari non permittant. Ea verò quæ ad Curiositatem quandam, aut Superstitionem spectant, vel turpe Iudicium sapiunt, tanquam scandala & Fidelium offendicula prohibeant.*

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nor so ill, as to be condemn'd to eternal Torments. We hold, there is no forgiveness of any mortal Sin after this Life. So that it was a piece of no small Injustice in the Translators of *Monsieur du Pin* to suppose, that we pray for Persons who dyed in their Sins. For they know the contrary. No mortal Sin is releas'd after this Life. But even those, who live here in the Faith and Fear of God, are often guilty of lesser Offences (for there is no Man that sinneth not, 1 Kings viii. v. 46: 2 Chron. vi. v. 36, and Eccl. vii. v. 21.) and if they dye before they have duly repented of all these lighter Sins, they carry with them out of this World something which deserves Punishment in the next, tho' it does not deserve Hell. Either then we must say, that God will not render to every Man according to his Deeds (which contradicts the Apostle, Rom. ii. v. 6.) and that something that defileth shall enter into Heaven, which is also against the Scripture, Rev. xxi. v. 27: Or else we must grant, that some dying in the Faith and fear of God, have yet something to suffer, and some lighter Sins to (a) be forgiven, after Death. How long the Guilt

(a) St. *Augustin* proves from the Words of Christ, St. Mat. 12. v. 32, that some (to wit, venial Sins) may be forgiven after this Life. So does St. *Gregory*, St. *Isidore of Seville*, and St. *Bernard*. For it would not be said truly of some Sins, says St. *Augustin*, that they will neither be forgiven in this World nor in the World to come, unless there were others, which, tho' not forgiven in this Life, might yet be forgiven in the next. Neque enim de quibusdam veraciter diceretur, quod non eis remittatur neque in hoc seculo, neque in futuro; nisi essent, quibus, etsi non in isto, tamen remitteretur in futuro, S. Aug. lib. 21 de Civit. Dei. cap.

Guilt of venial Sin remains after this Life, God only knows. But that it deserves some Punishment, whilst it continues, whether in the next Life or this (notwithstanding the infinite Satisfaction of *Christ*) besides that it follows from the Words of *St. Paul*, is as manifest; as it is that *Sin* is an Offence of God, or that God is *Just*.

And because God only sees the Hearts, and his Church has always pray'd for her Children (Infants and Martyrs excepted) to whom she gave Christian Burial; we think Charity may prevail so far, as to hope the best; that, Prayers will not be lost before God; but, that our *Peace will return to us*, if those, for whom they are directed, be either so miserable that they cannot be helped by them; or else so happy that they cannot want them.

24. §. 2. S. Gregorius. lib. 4. Dial. cap. 39. T. 2. p. 441. E, Quod enim de uno negatur, consequens intellectus patet, quia de quibusdam conceditur. S. Isidorus Hisp. lib. 1. de Officiis cap. 18, Demonstrat quibusdam illic dimittenda peccata, & quodam purgatorio igne [*hoc est, Supplicio*] purganda. And so St. *Augustin* lib. 2. de Gen. contra Manichæos, cap. 20 de animo colendo ait; Sed qui fortè agrum non coluerit, & spinis eum opprimi permiserit — post hanc vitam habebit, vel ignem purgationis, vel pœnam æternam. S. Bernardus Ser. 66 in Cantica. §. 9, de Hæreticis quibusdam Sec. xii, Videte Detractores, videte Canes. Irrident nos, quia baptizamus infantes, quòd oramus pro mortuis, quòd Sanctorum Suffragia postulamus. §. 12, Non credunt ignem purgatorium restare post mortem, sed statim animam solutam à corpore, vel ad requiem transire, vel ad damnationem. Quærant ergo ab eo qui dixit quoddam peccatum esse, quod neque in hoc Sæculo neque in futuro remitteretur; cur hoc dixerit, si nulla manet in futuro remissio, purgatiove peccati?

VI. Whe-

The Question of Purgatory Stated. 383

VI. Whether *Hell* (setting aside the Scri-^{Purgatory}pture, which is evident for it) can be demon-^{is known}strated, or not, by Reason, I know not. But ^{by the}that there is a *middle State* of Souls, which ^{Light of}have something to suffer before they be ad-^{Reason.}mitted into Heaven (and by *Purgatory* we understand nothing else) seems as Evident; as that all Sins are not of themselves so heinous, as to deserve everlasting Punishments; for example, an immoderate Laughter, a hasty Word, a sudden Thought, a small excess of Self-love &c. Hence, what we call *Purgatory*, was known to the Philosophers, by the light of Reason; as (5) *Chemnicus* tells us concerning *Plato*. The same *Lutheran* confesses, that the *Jews* pray for the Dead. And the Inscription of his Second Chapter is, *Machabæorum Purgatorium*. In which he fights stoutly with *Judas Machabæus*, about the Sense of the Jewish Law.

VII. Mr. L's Business about *Purgatory* is chiefly with his *Idiots*. So I shall leave him (and them to fight it out. He says "the Church of England prays for the Dead, p. 189: That "some few among the Fathers have done it; but "none in the Scripture, p. 188. He was afraid, it seems, lest what he and the Church of England does, should be so well grounded. But neither he, nor the Translators will grant, that ^{Prayers for}the Ancients pray'd for the relief of the Dead. ^{the Dead,}This then I must prove. And if the suffering ^{and Purga-}tory stated,

(5) Par. 3. *Examinis*, cap. 1. p. 89, Apud Platonem, qui circa annum 400 ante incarnationem Christi floruit, Purgatorium Pontificium eâdem prorsus sententiâ & iisdem fermè verbis, sicut à Pontificiis, descriptum invenio.

Souls, which are not yet happy in Heaven, but will be so hereafter, receive any Ease, Rest, Comfort, or Relief from the Prayers, Sacrifices, and Alms of the Faithful; a middle State, or *Purgatory* must of necessity be granted.

VIII. The Translators affirm, that such *Prayers* for the Dead, as the Church of England seems to authorize, and *Alms to the Poor*, were the *Oblationes pro mortuis*, spoken of by the *Fathers*. But I am very much afraid, they (a) knew they were not the only *Oblations*.

IX. Bp. Barrow of St. Asaph, and Mr. Thorndike in the Epitaphs, which they chose for themselves, seem to desire assistance from the Prayers of the Faithful. The first, (6) *That he may find Mercy in the Day of the Lord*. The other, (7) *That he may have Rest, and a happy Resurrection*. Especially since he tells us of the Faithful departed, (8) *What binds them to receive Comfort, and Refreshment, Rest, and Peace*,

(a) St. Cyprian in the Letter, which they mention, quotes a Decree of his Predecessors, that if any one in his Will chose a Clergy-man to be a Guardian or an Executor, there should be no Oblation made for him, nor Sacrifice at his Death, *Si quis hoc fecisset, non offerretur pro eo, nec Sacrificium pro Dormitione ejus celebraretur*. St. Augustin says he did not weep at the Burial of his Mother, *cum offerretur pro eâ Sacrificium pretii nostri jam juxta Sepulchrum posito Cadavere*, l. 9. Confess. cap. 13.

(6) *Exuviae Isaaci Afaphensis Episcopi &c: O vos transeuntes in domum Domini, in domum orationis, orate pro Conservo vestro ut inveniat misericordiam in die Domini*.

(7) *Hic jacet corpus Herberti Thorndike &c: Tu Lector requiem ei, & beatam in Christo resurrectionem precare*.

(8) Just Weights and Measures. ch. 16. p. 107.

and

and Light, — to sustain them in the expectation of their Trial, and the Anxieties they are to pass through, during the time of it? And tho' there be hope for those, that are most solicitous to live and die good Christians, that they are in no such suspense; but within the Bounds of the heavenly Jerusalem; yet because their Condition is uncertain; and where there is hope of the better, there is fear of the worse; therefore the Church has always assisted them with the Prayers of the Living, both for their speedy Trial (which all blessed Souls desire) and for their easy Absolution, and Discharge with Glory before God, together with the Accomplishment of their Happiness, in the receiving of their Bodies. Afterwards he says they are assisted by the Prayers of the Living, for present Comfort and future Rest. This, he says, the Communion of Saints necessarily requires. He grants also, *Ibid*, a middle State of these anxious and tormented Souls; tho' he will not call it Purgatory.

Mr. Thorne-dike rejects the Name of Purgatory, but holds the Thing.

X. Bishop Andrews in his private Devotions printed at Oxford (and licensed by the Vice-Chancellor anno 1675; with this Commendation in the Preface, that they may be all safely read, and repeated a Thousand Times) seems to be of the same Opinion, when he says p. 326, Give to the Living Mercy and Grace, and to the Dead Rest and Light perpetual.

§. 2.

The Church of Christ always pray'd for the Relief of the Dead.

I. **T**His can scarce be doubted, of those that held the *Machabees* to be Canonical Books. Where we read that *Judas Machabæus* sent to *Jerusalem* to have Sacrifice offer'd for his dead Soldiers, *thinking well and religiously of the Resurrection, and because he consider'd that these, who slept with Piety, had an excellent Blessing reserved for them; hoping that either ignorance of the Law, or Want, or Repentance might so far prevail, that they might not be quite excluded from Mercy.*

St. Cyprian.

(1) St. Cyprian calls the Books of the *Machabees* divine Scripture, *Monet Scriptura divina, dicens &c.* So does *Lucifer* Bishop of *Calaris*, in his Book against the Emperor *Constantius*, of not sparing Delinquents, *Loquitur sacra Scriptura, dicens in Machabæorum primo Libro &c.* St. Augustin (2) reckons them amongst the Canonical Books; taking (3) notice particularly of the Sacrifice offer'd there for the Dead; and by the whole Church in his Time. We must al-

St. Augustin.

(1) Epist. 55. ad Cornelium Papam.

(2) Lib. 2. de Doctrinâ Christianâ cap. 8.

(3) Lib. de Curâ pro mortuis. cap. 1, In Machabæorum Libris legimus, oblatum pro mortuis Sacrificium. Sed nisi nusquam in Scripturis veteribus omnino legere-tur; non parva est universæ Ecclesiæ, quæ in hac consuetudine claret, Auctoritas.

to add those of whom St. Augustin says: *The Jews do not esteem the Books of the Machabees to be Canonical; but the Church does, Machabæorum Libros non Judæi, sed Ecclesia pro Canonicis habet.*

II. Tertullian says of a faithful Widow, (4) Tertullian. She both prays for the Soul of her Husband, and an. begs a Refreshment for him in the mean time, — and keeps his Anniversaries. For unless she does these things, she has put away her Husband. And (5) again, We make anniversary Oblations for the Dead.

III. One Part of Aerius's Heresy in the Fourth Century, according to St. Epiphanius, was this; that the Prayers and Alms of the Living, (6) did the Dead no good. For if they help'd the Dead, Nobody would be so mad as to live well here; but he would get some one to pray for him after his Death, that he might suffer nothing in the next World. An Argument near of kin to Mr. L's p. 188, if not quite the same.

(4) *Lib. de Monogam. C. 10, Enimvero & pro animâ ejus orat, & refrigerium interim adpostulat ei, — & offert annuâ diebus Dormitionis ejus. Nam hæc nisi fecerit, verè repudiavit, quantum in ipsâ est.*

(5) *Lib. de Coronâ Militis cap. 3, Oblationes pro defunctis, — annuâ die facimus.*

(6) *Apud S. Epiphanium her. 75. §. 3. T. 1. p. 908. A C: Et quæ ratio est, inquis, post obitum mortuorum appellare nomina? Nam ut vivus oret, aut in pauperes bona sua dispense, πῶς ἐλπίσεται ὁ τεθνεὺς, quid ex eâ re tandem ad mortuum redit? Quod si superstitum preces iis, qui ex vitâ discesserunt, opitulari possunt; nemo piè deinceps agat aliquid, neque boni quidquam faciat; sed amicos sibi aliquos quâcunque ratione velit, adjungat, sive pecuniarum largitione sive precibus hoc ab illis sub vitæ finem impetret, ut pro se Deum exorent, ut ne illic aliquid incommodi patiat, nec inmanium à se facinorum pœnæ repetantur.*

St. Epi-
phanus.

St. Epiphanius Answers, that the Church has this Tradition from Christ, §. 8. p. 912. A. That (7) Prayers are profitable, tho' they do not extinguish all Sins. And that we mention the Saints and others in a quite different manner: (8) The Saints, that we may give a singular Honour to Christ; and others, that we may obtain Mercy for them, *ὡς ἐλέος τοῦ Σωτῆρος*. Thus he leaves the Beetle as he calls him.

St. Chry-
soptom.

IV. St. Chrysoptom, (9) Oblations, says he, for the Dead are not in vain, nor Prayers, nor Alms. The Holy Ghost order'd all these things, that we may help one another.

(10) The Apostles did not in vain command these things, says St. Chrysoptom, that in the venerable and dreadful Mysteries the Dead should be remembred. They knew they would derive a considerable

(7) §. 7. p. 911. B, Quæ pro mortuis concipiuntur preces utiles sunt, tametsi non omnes culpas extinguant.

(8) *Ibid.* Nam & Justorum pariter & peccatorum mentionem facimus; peccatorum quidem, ut iis à Domino misericordiam imploremus: Justorum autem & Patrum, ac Patriarcharum, Prophetarum, Apostolorum, Evangelistarum, Martyrum, Confessorum &c, ut Dominum Jesum Christum singulari quodam honore prosequamur. De Sacrificiis pro mortuis vide S. Epiphanius in Expositione fidei Catholicæ, §. 23. p. 1106. A.

(9) *Hom. 21. in Acta*, Non frustra Oblationes pro defunctis fiunt, non frustra preces, non frustra eleemosynæ: Hæc omnia Spiritus disposuit, volens, ut nos mutuum juvemus. — Et tu illi Salutis, ipse verò tibi Eleemosynæ factus est Author.

(10) *Hom. 3. in Ep. ad Philipp.* Non frustra hæc ab Apostolis sunt legibus constituta, ut in venerandis atque horrificis mysteriis memoria eorum fiat qui decesserunt. Noverant hinc multum ad illos lucri accedere, multum utilitatis. Etenim tempore, quo universus popu-

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siderable Advantage from them. For whilst all the People stand with open Arms, as well as the Priests, and the tremendous Sacrifice is present, *ἡ περὶ τὴν ψυχὴν δούλα*, how should we not appease God by praying for them? But this I say of the Faithful departed.

In another Place he proves at length, that (11) the Dead may be help'd by Prayers, and Supplications, and Alms, and Offerings. Because they were not instituted in vain. And concludes, (12) Let us therefore help them. For we have before us the expiatory Sacrifice of the World. Therefore we ask confidently for all; and Name them with the Martyrs, Confessors, and Priests. For we are all one Body; tho' some Members be brighter than others. And it may happen that we may obtain a total Pardon for them, by Prayers, by Oblations, by the Saints who are named with them. Yet the Translators tells us, the Fathers acknowledg'd no remission of Sins after Death.

pulus stat manibus passis, ac Cætus Sacerdotalis, & illud horrorem venerationis plenum incutiens Sacrificium; quomodo Deum non placabimus pro istis orantes? Atque id quidem de iis qui in fide decesserunt. He adds that Catechumens have not this help, but that they too may be assisted with Alms, which will give them some Ease, *πιστὶ πᾶσι αὐτοῖς μετὰ ψυχὴν τὸ πρᾶγμα.*

(11) Hom. 41. in Ep. 1. ad Cor.

(12) Eis ergo opem feramus. — Est enim propositum orbis terræ commune Piaculum. Propterea fidenter pro Orbe tunc rogamus, & cum Martyribus eos vocamus, cum Confessoribus, cum Sacerdotibus. Etenim unum Corpus omnes sumus, etiamsi sint Membra membris splendidiora; & fieri potest ut veniam eis omni ex parte conciliemus, à precibus, à donis quæ pro eis offeruntur, ab iis qui cum ipsis vocantur. Cur ergo doles? Cur luges & lamentaris, quando potest defuncto tanta conciliari venia?

St. Cyril
of Jerusa-
lem.

V. St. Cyril of Jerusalem (13) *Lastly we pray for all that dye amongst us, thinking it to be the greatest help that can be for their Souls, to have the holy and dreadful Sacrifice of the Altar offer'd in Supplication for them.*

St. Au-
gustine.

VI. St. Augustine, (14) *By the Prayers of the holy Church, and the wholesome Sacrifice, and Alms, it is not to be doubted but the Dead are assisted; so that God deals more mercifully with them, than their Sins have deserv'd. He proves it, because it*

(13) *Catech. Mystag. 5. p. 241. C. D, Denique pro omnibus oramus, qui inter nos vitâ functi sunt, maximum esse credentes animarum juvamen, pro quibus offertur precatio sancti illius & tremendi, quod in Altari positum est, Sacrificii. Si Rex aliquis eos, à quibus offensus est, in Exilium pepulerit; postea verò illorum propinqui coronam aliquam conficientes, pro his qui sunt in Supplicio Exulibus eidem offerrent, nonne condonationem aliquam Suppliciorum ipsis dederit? Ad eundem modum & nos, pro defunctis preces adhibentes, quamvis sint peccatores, non quidem coronam plectimus; Sed Christum pro nostris peccatis mactatum offerimus, ut & nobis & illis eum, qui est benignissimus, propitium reddamus.*

(14) *Serm. 172 (olim 32 de Verbis Apost.) §. 2, Pompæ funeris, agmina Exequiarum, sumptuosa diligentia Sepulturæ, Monumentorum opulenta Constructio, vivorum sunt qualiacunque Solatia, non Adjumenta mortuorum. Orationibus verò Sanctæ Ecclesiæ, & Sacrificio salutari, & Eleemosynis, non est dubitandum mortuos adjuvari, ut cum eis misericordius agatur à Domino, quam eorum peccata meruerunt. Hoc enim à Patribus traditum universa observat Ecclesia, ut pro eis, qui in corporis & sanguinis Christi communione defuncti sunt, cum ad ipsum Sacrificium loco suo commemorentur, oretur; ac pro illis quoque id offerri commemoretur. Cum verò eorum commendandorum causâ opera misericordiæ celebrantur, quis eis dubitet Suffragari, pro quibus orationes Deo non inaniter allegantur? Non omnino ambigendum est ista prodesse defunctis;*

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it is the Practice of the whole Church, to pray and to offer Sacrifice for them. But he says, These are not beneficial to all the Dead, but only to those that lived so before their Death, that they might be a help to them after it. And therefore we do not say the Dead have any new Merits; but that they reap this Fruit from their good Actions before.

He urges all these Points in his *Enchiridion*; where, after he had said, (15) *It is not to be deny'd, but the Souls of the Dead are eas'd by the Piety of their Friends, when the Sacrifice of the Mediator is offer'd for them, or Alms are given in the Church; he limits this to such as have deserv'd in this Life to be so assisted after it. For there is, says he, a way of living, neither so good, that it does not want these helps after Death; nor*

so

defunctis; sed talibus, qui ita vixerint ante mortem, ut possint eis hæc utilia esse post mortem. — Nam qui sine fide quæ per dilectionem operatur, ejusque Sacramentis, de corporibus exierunt, frustra illis à suis hujusmodi pietatis impenduntur officia, cujus, dum hic essent, pignore caruerunt; vel non suscipientes, vel in vacuum suscipientes Dei gratiam, & sibi non misericordiam thesaurizantes, sed iram. Non ergo mortuis nova merita comparantur; sed eorum præcedentibus consequentia ista redduntur. — Et ideo istam finiens quisque vitam, nisi quod meruerit in ipsâ, non potest habere post ipsam.

(15) Cap. 109, 110. Neque negandum est, defunctorum animas pietate suorum viventium relevari, cum pro illis Sacrificium Mediatoris offertur; vel Eleemosynæ in Ecclesiâ fiunt. Sed eis hæc prosunt, qui, cum viverent ut hæc sibi postea prodesse possent, meruerunt. Est enim quidam vivendi modus, nec tam bonus, ut non requirat ista post mortem; nec tam malus, ut ei non prosint ista post mortem. Est verò talis in bono, ut ista non requirat; & est rursus talis in malo, ut nec his valeat, cum ex hac vitâ transierit, adjuvari. Quor

so bad, that it is incapable of such Reliefs after Death. There is a way of living so good, that it will not stand in need of them; and another so bad, that after Death it cannot be assisted by them. From whence he concludes, 1st, That all the Merit of that Refreshment was in this Life; and therefore that no one must hope for that there, which here he has neglected to make himself worthy of. 2^{ly}, That when the Sacrifices, either of the Altar, or of any sort of Alms, are offer'd for all the Faithful departed: For those that are very good, they are Thanksgivings: For those that are not very bad, they are Propitiations: For those that are very bad, altho' they are no helps for the Dead, they are some little Comforts for the Living. But as for those that they profit; their Effect is either a total Remission, or a more easy (16) Punishment.

In the Book, which he writ to St. Paulinus concerning the Care of the Dead, he commends

circa hic omne meritum comparatur, quo possit post hanc vitam relevari. Nemo autem se speret, quod hic neglexerit, cum obierit, apud Deum promereri. Non enim omnibus prosunt. Et quare non omnibus prosunt; nisi propter differentiam vitæ quam quisque gessit in Corpore? Cum ergo Sacrificia, sive Altaris, sive quarumcunque Eleemolynarum pro baptizatis defunctis omnibus offeruntur; pro valde bonis, gratiarum Actiones sunt; pro non valde malis, Propitiationes sunt; pro valde malis, etsi nulla sunt Adjumenta mortuorum, qualescunque vivorum Consolationes sunt. Quibus autem prosunt, aut ad hoc prosunt, ut sit plena remissio, aut certe tolerabilior fiat ipsa damnatio.

(16) This he evidently means. For he only speaks de non valdè malis, that is, of those who, as he says, exierunt cum fide quæ per dilectionem operatur.

the

the (17) Charity of the Church in praying in general for all that dye in the Christian and Catholick Communion, so remembering those, that are forgot by their Friends.

VII. From all these it seems to be demonstratively Evident, that Protestants must either allow a *middle State of suffering Souls* (that is, *Purgatory*) or else they must not pretend to pray for the Dead in such a manner, as the Catholick Church has always done.

VIII. Mr. L's Objections about *Purgatory*, fall so wide and short of the true State of the Question, that I thought not to have taken notice of them. But lest he should have such an Opinion of them, as he has of the Books he mentions in the End, that is, that they are *Unanswerable*, unless they be *Answer'd*, I will let him see their Faults.

§. 3.

Mr. L's Objections.

First Obs. p. 180, God says, he will not *remember* our Sins. True, if we be converted, as he requires, *with all our Heart, with*

(17) Cap. 4: Non sunt prætermittendæ Supplicationes pro spiritibus mortuorum; quas faciendas pro omnibus in Christianâ & Catholicâ Societate defunctis, etiam tacitis nominibus quorumcunque sub generali commemoratione suscepit Ecclesia; ut quibus ad ista defunt Parentes, aut Filii, aut quicunque Cognati, vel Amici, ab unâ eis exhibeantur piâ matre communi.

fasting,

fasting, and with weeping, and with mourning, Joel. ii. v. 12 : If we bring forth Fruits worthy of Repentance, St. Luke iii. v. 8. Can it fall, says Mr. (1) Thorndike, within the Sense of a Christian to imagine, that he can be restored by a Lord have Mercy upon me? No; it must cost him hot Tears, and Sighs, and Groans, and extraordinary Prayers, with Fasting, and Alms. He adds, that those who assure Sinners of Pardon and the Favour of God, without such means of true Repentance, whether it be themselves, or their false Teachers, plainly they murder their Souls.

2ly, David's Sin was remember'd and punish'd long after his and the death of those, to whom he had given occasion to Blaspheme. The Sword shall never depart from thy House, 2 Sam. 12. v. 10. And Adam's Sin is not yet forgot.

3ly, Tho' the Repentance of every Sinner were Perfect; yet we commit almost daily lesser Sins; and may be surprized with Death before due Repentance for them.

Second Obj. p. 181, You are not sure that the Person is in Purgatory, for whom you pray. Can such Prayers be in Faith?

Ans. When you pray for a Person Absent, that he may have Grace to amend his Life, or to dye happily; you are not sure, but he may be dead already. Can then such Prayers be made in Faith? Otherwise they are Sin by the Apostle's Determination, if Mr. L. argues right.

Third Obj. p. 181, There are good and bad Traditions.

Ans. All Traditions of the Apostles were Good: 2 Theff. ii. v. 15.

(1) Just Weights and Measures. Chap. 18. p. 120, 121.
Fourth

Fourth Obj. p. 183, 184. Christ Cures all at once, he never half-heal'd any one.

Ans. The blind Man was not cured all at once, *St. John ix. v. 6, 7.* And he that said, *St. Mark viii. v. 24, I see Men as Trees walking,* was then (I suppose) only *half-heal'd.* But where does the Scripture say that *all Souls and Bodies* are perfectly cured in the same manner? This is *intruding into things we have not seen; and measuring spiritual Things by Carnal.* Yet, if we are not all perfectly cured; the fault is not the *Physician's*, but ours.

Fifth Obj. p. 183, The penitent Thief mist Purgatory.

Ans. So may any one that suffers as much, with the same Patience, Faith, and Zeal.

Sixth Obj. p. 184, If the Pope were a good Father, he would free all the Souls from Purgatory at once. Why does he not?

Ans. Because he cannot.

Next, Mr. L. makes a great deal of sport with the *Purgatory-Fund*, the supererogated Merits of the Saints, p. 185, &c. He is afraid, if that Stock fails (and he does his best to sink its Credit) lest the poor Prisoners should never be releas'd; and *this*, he says, *shuts up Purgatory for ever*, p. 188. The contrivance is pretty. But then instead of *Purgatory*, you must read *Indulgences*; instead of *Merits*, you must read something else; instead of *Supererogation*, you may do very well to read *Counsel*: And then you may find it *1 Cor. vii. v. 27.* But let the *Sufferings* of the Saints be decry'd as much as you please: 'Tis hoped the *Merits* and *Satisfaction* of Christ may keep up the Credit of the Bank; and serve well enough to release the Prisoners.

Supero-

Of Super-
erogation.

Supererogation is a Term no where used by the Church that I know of, in any of her Councils. And if the Sense of it be, as Mr. L takes it, viz, to do all that God Commands us, and more; the Apostles never did any Works of *Supererogation*. For one of them said *πολλὰ γὰρ ἥλασμεν ἁπασίς*, in many things we all offend, St. James iii. v. 2.

But every good Action, done by Grace, is not absolutely commanded. For he that gives his Daughter in Marriage does well; but he that gives her not does better, 1 Cor. vii. v. 38. The latter Part then is not absolutely a Precept, but only a Counsel. Again, art thou loosed from a Wife? Seek not a Wife: But if thou Marry, thou hast not sin'd, Ibid. v. 27, 28. If those Words, seek not a Wife, contain'd a Precept; it would be a Sin to Marry. Which St. Paul says it is not. Therefore that Direction *seek not a Wife*, (absolutely speaking) was a Counsel only. And if this be all that is meant by *Supererogation*, 'tis affirm'd by Mr. Hooker and other Protestants.

He that cannot do what God's original Law requires, says Mr. (2) Thorndike, cannot do more. But it is as easy to see, that some Circumstances may conduce to the performance of our Christianity, that are no part of it; and therefore the Vow of Baptism binds not to them. If Marriage stand with Christianity, what Christian [as such] is forbidden Marriage? Yet single Life is the safer way to Perfection in Christianity. So is the Profession of the Clergy, and all the means of further Retirement

(2) Just Weights and Measures, Chap. ii. p. 74

from

Mr. L's Objections against Purgatory. 397

from the World, than the taking up of Christ's Cross signifies. Thus Mr. Thorndike.

Last Obj. p. 188, Belief of Purgatory, *does Does the naturally make Men more careless in their Life.* ^{Belief of} And Dr. Bull, with the same sincerity p. 26, ^{Purgatory} *make Men The Doctrine of Purgatory, I am verily perswaded, careless? bath betray'd a multitude of Souls into eternal Perdition.*

Ans. Purgatory, as Mr. L. describes it, p. 179, &c, is a Place of Fire, where Souls are put under Pains equal to those of Hell, except for the duration. Or it is, p. 180, *The enduring the Pains of Hell, for a Hundred, perhaps a Thousand Years.* I never thought Men were naturally in love with Punishment. But if the Belief of Purgatory makes them careless; the Belief of Hell will be a prodigious Temptation to their Weakness, if not the Cause of all the Corruptions in Christendom.

A P P E N D



APPENDIX. III.

*Of the Celibacy of Priests ; Communion
in one Kind ; and the Liturgy in
Latin.*

P R E F A C E.

I.  *F these Three Points I need
not say much. They are Mat-
ters of Discipline only. And
tho' not sufficient Grounds to
forsake the Communion of the Catholick
Church : Yet if all other Controversies but
these were heal'd ; as it would be the de-
sire of all good Men to see the Schism at
an End ; so I hope all would condescend so
far to the Intemperance of the returning
Clergy, and the requests of the People ;
that the First might be allow'd to Marry ;
and the Latter both to Drink of the Chalice,*

*What was and to have all the Liturgy of the Church
the Cause in English. The Intemperance of Church-
of the Re-formation. men, tho' it was not the first Pretence, was
probably*

probably one of the first Causes of the Reformation. And if it had been as easy to keep religious Vows, as it was to break them; considering what is past, we may reasonably believe there would have been no more different Religions in England at present, than there were Two Hundred Years since.

II. But when Monks married, and Nunneries were set open; the Fact was to be justify'd. And he or she that found Celibacy a Restraint, was content to cover their broken Vows with the Cloke of Marriage,

Conjugium vocat, hoc prætexit nomine culpam.

Here Conscience was to be taught a new Lesson. Sacrilege must be made a Virtue; and Continence, if not a down-right Sin, at least a dangerous Imperfection. The old Religion was too Old to be Good; and soon had a Thousand Faults. Thus the Schism begun. And tho' it be not yet Two Hundred Years since; yet the beginning is so well conceal'd, that Nine Parts of the Nation are unacquainted with it; and every new Religion is pretended to be as Old as Christ.

C H A P. I.

Of the Celibacy of Priests.

What the Reader is desired chiefly to take notice of, may be reduced to these few Heads, or Rules.

First Rule.

A Single Life is more becoming the Clergy than Marriage.

A Single Life is of itself a more perfect State, and more becoming the Clergy, than the use of Marriage.

This is undoubtedly grounded upon the Doctrine of St. Paul, 1 Cor. vii. v. 32, 33. *He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married, careth for the things that are of the world, how he may please his Wife. The same difference he makes, v. 34, between a Wife and a Virgin. From whence he concludes, v. 38, So then he that giveth his Daughter in Marriage doth well; but he that giveth her not, doth better.*

And if the Laity be advised by St. Paul to abstain, at least for a Time, from the Rites of Marriage, v. 5 and 6, *That you may give yourselves,* says he, *to Fasting and Prayer;* is it not very suitable with the Office of sacrificing daily, and praying for Themselves and the People, to think of no other Marriages, but only those of the Lamb? 'Tis the Argument of

of (a) St. Epiphanius, of (b) St. Jerom, of (c) Pope Innocent I. St. Augustin's Words are also (d) remarkable.

To this we may add the Church's Authority in the Case of *Jovinian*, whom St. Jerom calls the *Christian Epicure*. His Opinion was, that there is no more (1) Merit in a single Life, than in Conjugal Chastity. He urged the same Texts of Scripture, which are commonly alledg'd against the Obligations of religious Vows, and the Celibacy of Priests; and acted the *Tempter's* Part so well, that both (2) Men and Women, who had consecrated themselves to God, return'd to the World. The *Reformation* might have begun here, if *Theodosius* had not then been the Emperor, and the Bishops *Saints*. But the Plant then came out of season, like a Winter-flower, and was presently blasted. *Jovinian* no sooner appear'd but he was excommunicated, and his Heresy condemn'd by a (3) Council at *Rome* under Pope *Siricius*; by (4) St. *Ambrose* and a Council at *Milan*;

(a) Hær. 59.

(b) *Lib. 1. contra Jovin. cap. 19*: Si Laicus & quicunque Fidelis orare non potest, nisi careat officio conjugali: Sacerdoti, cui semper pro populo offerenda sunt Sacrificia, semper orandum est: Si semper orandum est, ergo semper carendum Matrimonio.

(c) *Epist. 2. ad Victricium C. 9.*

(d) *Tr. 9. in Joan.* Nec illæ, quæ virginitatem Deo vovent, quanquam ampliores gradum honoris & Sanctitatis in Ecclesiâ teneant, sine nuptiis sunt. Nam & ipsæ pertinent ad nuptias cum totâ Ecclesiâ, in quibus nuptiis Sponsus est Christus.

(1) S. Hierom. lib. 1. contra Jovin. cap. 2.

(2) S. Augustin. lib. de Hæresibus, cap. 82: & lib. 2. *Retract. cap. 22.*

(3) S. Ambrose. Ep. 6.

(4) *Epist. 7.*

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and

and by the Writings of (5) *St. Ambrose*, (6) *St. Jerom*, and (7) *St. Augustin*. And because *Jovinian* seduced ignorant Virgins by saying, *Are you better than Abraham, Sara &c.* (8) *St. Augustin* bid them Answer, *I am not better than Abraham, but the Chastity of a single Life is better than the Chastity of Marriage*; and better, as he says, (9) *in order to the Kingdom of Heaven.*

Second Rule.

Bishops
and
Priests ne-
ver mar-
ried after
their Ordi-
nation.

FOR Bishops or Priests to Marry after their Ordination, was never the Practice either of the *Greek* or *Latin Church*.

If *Matthew of Westminster* in the Fourteenth Century, *Vincent of Beauvais* in the Thirteenth, *St. Antoninus* in the Fifteenth, and *Sigebert* a *Schismatick* of the Twelfth, be alledg'd against the Rule; I Answer 1st, That they are all under Age, and therefore illegal Witnesses, of what pass'd in the Primitive Times. 2^{ly}, They say nothing contrary to this Rule, concerning their own. As for *Socrates*, he is too well known, to be thought a competent Witness of what happen'd in the beginning of the Church. He says, *Paphnutius*, a holy Bishop

The History of
Paphnutius.

(5) *Epist. 25 Edit. Par. an: 1603: & Lib. de Virginitate.*

(6) *Libris duobus contra Jovin. Et. Epist. 50 ad Pammachium &c.*

(7) *Lib. de Bono Conjugali: & Lib. de sanctâ Virginitate.*

(8) *Lib. de Bono Conjugali, cap. 28: Ego non sum melior quam Abraham; sed melior est Castitas Cælibum, quam Castitas Nuptiarum.*

(9) *Lib. de sanctâ Virginitate, cap. 14. & 23.*

of

of Egypt, hinder'd the Council of Nice from obliging Bishops, Priests, and Deacons, (*Sozomen* adds Sub-Deacons) to live separated from the Use of Marriage, contracted whilst they were Laicks. For till then, it was not the Custom, as it is at present, for Men to present themselves to Orders. Bishops and Priests were made by the importunity of the People, and sometimes in a manner with downright Violence. *Many*, says (10) *St. Augustin*, to be made Bishops, are held against their Will; are dragg'd; are imprison'd; are beset with Guards; they undergo so much Violence, till they consent to that which the Apostle calls a good Work.

St. Epiphanius, writing to *John* Bishop of *Jerusalem*, tells him how he Ordain'd *St. Jerom's* Brother *Paulinianus*. (11) *When* he knew nothing of the matter, we order'd the Deacons to apprehend him, and to hold his Mouth, that he might not for Christ's sake beg to be releas'd. Thus we first Ordain'd him Deacon, and perswaded him to Officiate with a great deal of Difficulty. And when

(10) *Epist.* 173 (olim 204) ad Presbyterum Donatistam, nomine Donatum, §. 3: Neminem existimas cogendum esse ad bonum. Attende quid Apostolus dixerit, 1 *Tim.* iii. v. 1, Qui Episcopatum desiderat, bonum opus concupiscit; & tamen tam multi, ut Episcopatum suscipiant, tenentur inviti, perducuntur, includuntur, custodiuntur, patiuntur tanta quæ nolunt, donec eis adsit voluntas suscipiendi operis boni.

(11) Ignorantem eum, & nullam penitus habentem suspicionem, per multos Diaconos apprehendi jussimus; & teneri os ejus, ne fortè liberari se cupiens, adjuraret nos per nomen Christi: Et primùm Diaconum ordinavimus, proponentes ei timorem Dei, & compellentes ut ministraret? Valde quippe obnitebatur, indignum se esse

when he was ministring at the holy Sacrifice, holding his Mouth again, with no less difficulty we Ordain'd him Priest, and perswaded him to take his Place. Paulinian at this time was Young, being only 27 or 28 Years Old.

St. Paulinus (12) altho' married, and but lately Christen'd, was forced, as he confesses himself, by the Inhabitants of Barcelona to be Ordain'd Priest, about the Year 393.

The like Violence, in the presence of (13) St. Augustin, was used to Pinianus a Person of Quality, who only came with his Wife to visit St. Augustin an. 411. The like Method was used by St. Flavian Bishop of Antioch, in ordaining St. Macedonius Priest. The Fact is attested by Theodoret in Hist. Relig. cap. 13. p. 835, 836.

St. German Bishop of Auxerre, when Governour of the Province, and Married, was seized in the Church (14) by the Nobility and the Clergy, and consecrated Bishop against his Will, *invitus, coactus, addictus*, as a Priest of Lyons in the Fifth Age testifies in his Life. 'Tis true, these, after their Consecration, did not use the Rights of Marriage; as it is said of St. German, *Uxor in sororem ex Conjuge mutatur*. And

contestans. — Et cum ministraret in sanctis Sacrificiis, rursus cum ingenti difficultate, tento ore ejus, ordinavimus presbyterum; & iisdem verbis, quibus ante suaseramus, impulimus ut sederet in Ordine Presbyterii.

(12) In Epist. ad Severum: Repentinâ vi multitudinis correptus, & invitus.

(13) S. Aug. Ep. 126 (olim 225) ad Albinam.

(14) Constantius, al. Constantinus in vitâ S. Germani, Glomeratâ turbâ Clericorum atque Nobilium &c. Suscepit Sacerdotium invitus, coactus, addictus — deferitur mundi militia, cœlestis assumitur: Sæculi pompa calcatur; Uxor in sororem ex Conjuge mutatur.

(15)

(15) *St. Augustin* observes the same in general of married Men Ordain'd against their Will; who yet by the Grace of God, as he says, continued in Celibacy to the End.

Monsieur du Pin, in his Character of the Church in the Three first Centuries, gives us this Account of the Clergy (Cent. 3. p. 183) *They were Ordain'd against their Will.* Now when so many married Persons, were taken into the Clergy in this manner (I mean, so considerably against their own Inclination, and almost with downright Violence) it was a hard thing both for them and their Wives to be tied to perpetual Continency.

That a married Man, because others had a great Opinion of him, should live single; or if he, by the Grace of God, durst undertake that Course of Life; that his Wife (because she had a virtuous Husband) should be fit for it too, was another difficulty. And both, to my thinking, so very considerable, that I know not whether the Council was to be more commended, for expressing their Desire of Celibacy in the Clergy, or for superseding the Decree at that time upon *Paphnutius's* Remonstrance.

But now none are forced, either to be Bishops, or Priests, or to enter into the Clergy. And if such offer themselves to be Ordain'd

(15) Lib. 2. de Adulterinis Conjugiis. cap. ult. de Maritis disputans, qui repudiato Uxoris suæ toro castos se nisi aliam ducerent vivere posse negabant: Solemus, inquit, eis proponere Continentiam Clericorum, qui plerumque ad eandam Sarcinam subeundam capiuntur inviti, eamque susceptam, usque ad debitum finem, Domino adjuvante, perducunt.

Celibacy of the Clergy accepted by the Church, as are esteem'd Virtuous, and are willing to follow the advice of St. Paul, 1 Cor. vii. v. 7, of living as he did in perpetual Celibacy; why may not the Church have such *Ministers* as she has always desired? And, while these are sufficient, have these only?

Besides, if we believe (16) *Socrates*, *Paphnutius's* advice, which the Council follow'd, had this Limitation, that *such, as came unmarried into the Clergy, should always remain single, according to the ancient Tradition of the Church.*

Third Rule.

The Breach of religious Vows is a damnable Sin. **T**HE Breach of religious Vows is evidently repugnant both to Reason, and to the Word of God.

A Vow is a religious Promise made to God, of a greater Good; that is, of that which is better to be done, than to be omitted. And if it be against Reason, to break our Faith with Man, much more with God.

Deut. 23. v. 21, 22, 23: *When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it. For the Lord thy God will surely require it of thee; and it would be Sin in thee. But if thou shalt forbear to vow, it shall be no Sin in thee. That which is gone out of thy Lips, thou shalt keep, and perform.* Ps. lxx. i. v. 11, *Vow, and pay unto the Lord your God.* Eccles. v. v. 4, *Pay that which thou hast vow'd. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay.*

(16) Lib. 1. Hist. cap. 8, *Illud satis esse, ut qui in Clerum ante adscripti erant, quam duxissent uxores, hi, secundum veterem Ecclesiæ traditionem, deinceps à nuptiis se abstinere.*

St. Paul says of Widows consecrated to God, that when they begin to wax wanton against Christ, they will Marry, having Damnation, because they have cast off their first Faith, 1 Tim. v. v. 11, 12.

Hence St. Augustin, (17) Indeed, says he, I am not afraid to say, that falling from Chastity vowed to God, is worse than Adultery. For if it be a Sin, as it is, for a Woman, that is a Member of Christ, not to be true to her Husband; how much more is Christ offended, when the Promise is not kept to him, who requires the Performance, tho' he did not require the Promise? For when a Counsel, not a Precept, is the matter of a Vow, if it be not perform'd, the Iniquity is so much greater, as the necessity of making the Vow was less.

And writing to a married Couple, who had both made a Vow of perpetual Continency: (18) Because, says he, you have now vow'd it, you have now tied yourself; it is not Lawful for you to do otherwise. Before you had vow'd it, you had

(17) Lib de Bono Viduitatis, or (as Possidius calls it) in his Letter to Juliana of holy Widow-hood, an. 413. cap. 11, Planè non dubitaverim dicere lapsus & ruinas à Castitate sanctiore, quæ vovetur Domino, Adulteriis esse peiores. Si enim, quod nullo modo dubitandum est, ad offensionem Christi pertinet, cum Membrum ejus fidem non servat Marito; quanto gravius offenditur; cum illi ipsi non servatur fides in eo, quod exigit oblatum, quod non exegerat offerendum? Cum enim quisque non reddit quod non Imperio compulsus, sed Consilio commonitus vovit; tanto magis fraudati voti auget iniquitatem, quanto minus habuit vovendi necessitatem.

(18) Epist. 127 (olim 45) ad Armentarium & Paulinam; Quia jam vovisti, jam te obstrinxisti [Armentarium voti pœnitere caperat] aliud tibi facere non licet.

had Liberty of being in a lower Condition. Tho' it was no desirable Liberty, not to be in Debt, when we gain by paying. But since you have promis'd it to God; I do not invite you to an extraordinary Justice, but I dissuade you from an extraordinary Iniquity. For your Condition will not be the same, if you do not now what you have vow'd; as it would have been, if you had not vow'd at all. Your State would have been less perfect, but not sinful. But now, which God forbid, you will be so much more miserable, if you keep not the Promise which you have made him; as you will be the more happy if you keep it. But do not repent of your Vow. Rejoice rather, that now you cannot lawfully do that, which it would have been worse for you, if you could. Go on therefore courageously, and keep your Promise. He will assist you, who requires the Performance. 'Tis a happy necessity, that forces one to the better. What would this great Saint have thought of the Reformation, which was built upon the Ruins of above Ten Thousand broken Vows.

Præquam esses voti reus, liberum fuit, quo esses inferior. Quamvis non sit gratulanda libertas, quâ sit ut non debeat quod cum Lucro redditur. Nunc verò quia tenetur apud Deum sponsio tua, non ad magnam Justitiam invito, sed à magnâ iniquitate deterreo. Non enim talis eris si non feceris quod vovisti, qualis mansisses, si nihil tale vovisses. Minor enim tunc esses, non peior. Modo autem tanto, quod absit, inferior, si fidem Deo fregeris, quanto beator, si persolveris. Nec ideo te vovisse pœniteat, immo gaude, jam tibi non licere, quod cum tuo detrimento licuisset. Aggredere itaque intrepidus, & dicta imple factis; ipse adjuvabit, qui vota tua exoptat. Felix est necessitas, quæ in meliora compellit.

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Fourth Rule.

SECond Marriages, tho' not absolutely forbidden, were esteem'd in the Primitive Church to be a sign of (19) Intemperance. And St. Paul did not think a Man fit to be Ordain'd, if he had been twice Married.

A Man, who had been twice Married, was always excluded from Holy Orders.

This seems to be the true (20) Sense of his Words, 1 Tim. iii. v. 2 : Tit. i. v. 6 : 1 Tim. iii. v. 12, when he requires that whoever is admitted into the Clergy to be a Bishop, Priest, or Deacon, must be *μίας γυναικὸς ἀνὴρ*, a Husband of one Wife. For if you say, he meant, that they must not have Two Wives at once ; 1st, It was what no Christians had. 2ly, If St. Paul had thought any such a Caution necessary, he would rather have given it to others,

(19) Origen. hom. 17. in Lucam : Ab Ecclesiasticis dignitatibus non solum Fornicatio, sed & Nuptiæ repelluntur ; neque enim Episcopus, nec Presbyter, nec Diaconus, nec Vidua, possunt esse digami. *Addit digamos de eorum numero esse, qui salvantur quidem in nomine Jesu Christi, nequaquam tamen coronantur ab eo.* Naz. Orat. 37. S. Jerom. Ep. 50 cap. 7, Sed quomodo non damnantur istæ nuptiæ, ita nec prædicantur. S. Ambrose lib de Viduis, Non prohibemus secundas nuptias, sed non probamus sæpè repetitas. S. Aug. lib. de Bono Viduitatis cap. 11, Non illas à te damnatas velim esse, sed speratas. S. Basil. Epist. 1. ad Amphilochem. Can. 4. Concilium Neocæsareense Can. 3. & 7. St. Jerom. Ep. 11, Non solum ab Officio sacerdotii digamus excluditur ; sed & ab Eleemosynâ Ecclesiæ, dum indigna putatur stipe, quæ ad secunda Conjugia devoluta est.

(20) S. Aug. lib. de Bono Conjug. cap. 18, Quod accurius intellexerunt, qui nec eum qui Catechumenus, vel Paganus habuerit alteram, ordinandum esse censuerunt.

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especially to the *Rich* (which he never does) than to the *Clergy*.

But *St. Paul* gives Direction, 1 *Tim.* iii, says *Mr. L. p. 175*, how a *Bishop* should govern his *Wife and Children*.

For the Government of his Children, I find Directions 1 *Tim.* iii. v. 4. For Bishops in the Primitive Church were often Widowers. As to the Government of his Wife, I find none. But if found, they would do *Mr. L.* but little Service. For both Bishops and Priests, that had Wives in the Apostles Time, lived as if married, they had none. Not that it was absolutely commanded, I believe either by Christ, or the Apostles; but because it was more suitable to their Office, and that they had an Example of it in the Apostles themselves; who, as *St. Jerom* says (21) were either Virgins or had no more to do with their Wives. Bishops, Priests and Deacons, are either chosen Virgins, or Widowers, or at least Continent after Priesthood as long as they live. Thus *St. Jerom*.

Bishops and Priests, if married, lived in the Apostles Time, as if they had had no Wives.

So *St. Cyril of Jerusalem*, (22) If he that bears well the priestly Character of Jesus, abstains from the use of Marriage; how could Jesus be born from it?

St. Epiphanius, (23) He that lives as a Husband with his Wife, tho' he have but one, is not admitted

(21) *Ep. 50*, Apostoli vel Virgines, vel post nuptias Continentes. Episcopi, Presbyteri, Diaconi, aut Virgines eliguntur, aut Vidui, aut certe post Sacerdotium in æternum pudici.

(22) *Cat. 12*, Si enim, qui apud Jesum bene fungitur Sacerdotio, abstinet à muliere; quomodo ipse Jesus ex Muliere prodiisset?

(23) *Har. 59*, Quin eum insuper, qui adhuc in Matrimonio

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admitted by the Church to the Order of Deacon, Priest, Bishop, or Sub-Deacon; unless he ceases to converse with her as a Husband, or becomes a Widower.

And Origen, (24) I think, he only is fit to offer continual Sacrifice, who hath consecrated himself to perpetual Chastity.

Mr. L's Objections.

First Obj. p. 175. You reckon it a Defilement Is Marriage for a Clergy-man to Marry.

Ans. No, Sir. But we reckon it a defilement? ment for them to break, either a Vow made to God, or a Promise to the Church. So does St. Paul, 1 Tim. v. v. 11, 12.

As for the politick Views and Advantages which the Pope gets by the Celibacy of the Clergy; I think he may put the greatest part of them in his Eyes, and see well enough to read his *Breviary* when he has done.

Second Obj. Marriage is honourable in all. How honourable in Heb. xiii. v. 4.

Ans. 'Tis so. But Sacrilege, and the Breach of a Vow, is honourable in none. That sacrilegious Marriage of a Man (whom St. Paul deliver'd to Satan, 1 Cor. v. v. 5) with his Mother, was not very honourable. Indeed it was

trimonio degit, ac liberis dat operam, tametsi unius sit uxoris vir, nequaquam tamen ad Diaconi, Presbyteri, Episcopi, aut Hypodiaconi ordinem admittit Ecclesia; sed eum duntaxat, qui ab unius uxoris consuetudine sese continuerit, aut eâ sit orbatus.

(24) Hom. 23. in Numeros, Videtur mihi, quod illius est solius offerre Sacrificium indefinens, qui indefinenti & perpetuæ se devoverit Castitati.

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not Marriage, but a continual Fornication. The Marriage betwixt *Luther* and his Lady was such.

Of the
Doctrines of
Devils.

Third Obj. Forbidding Marriage, and commanding to abstain from Meats, are Doctrines of Devils, 1 Tim. iv. v. 3.

Ans. Did St. Paul teach the Doctrine of Devils in the next Chapter, when he said of Widows consecrated to God, *they will Marry, having Damnation &c?* Or the Apostles, when they commanded the Christians of *Antioch* to abstain from Blood and things strangled, Acts, xv. v. 29? To think any Meat is of itself impure, or Marriage of itself detestable, is the Doctrine of Devils. The *Manichees* held the (1) Devil to be the Author of Marriage; that Wine was the (2) Gall of the Prince of Darkness; that (3) Flesh, Eggs, Milk, and Fish were of themselves impure. Marriage was also condemn'd by the *Marcionites*, and many other Heresies. Of whom St. Clement, Priest of *Alexandria* says, Lib. iii. Strom. p. 335, *Diabolo attribuunt generationem*. And (4) *Tertullian* concerning *Marcion*, He Baptizes none but a Virgin, a Widow, a Person unmarried or divorced; doubtless because he condemns Wedlock. We, says

(1) S. Aug. Lib. 19. cont. Faustum. cap. 29.

(2) S. Aug. lib de Moribus Manichæorum, cap. 16: Et lib. de Hæresibus, cap. 46.

(3) Tillemont. T. 4. p. 373.

(4) Lib. 1. contra Marcionem. cap. 29, Non tingitur apud illum caro nisi virgo, nisi vidua, nisi cælebs, divortio baptisma mercata. Sine dubio ex damnatione Conjugii Institutio ista constabit, videamus an iusta; non quasi destructuri felicitatem Sanctitatis, ut aliqui Nicolaitæ Assertores Libidinis atque Luxuriæ; Sed

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says Tertullian, Condemn it not, tho' we prefer Celibacy as the more holy State.

Fourth Obj. 1 Cor. ix. v. 5. The Apostles carried their Wives about with them.

Ans. The Protestant Bible is here evidently corrupted, as I shew'd in the first Part, Protestant Bible corrupted.
Page 142.

Fifth Obj. Gregory the Great said, that it was Lawful for such as could not contain to Marry, in Respons. ad Interrogat. secundam Aug. Cant.

Ans. I desire the Reader to judge by this, how far Mr. L. may be trusted in his Inve-
ctives. St. Gregory's Words, related by Sir And St. Henry Spelman T. 1. Conc. p. 96, are these: Gregory. *Si qui verò sunt Clerici, extra sacros ordines constituti, qui se continere non possunt, sortiri uxores debent. If there be any of the Clergy, which are not in holy Orders, and cannot contain, they ought to Marry. But St. Gregory might well be falsified, when St. Paul could not escape. Pius II. says Mr. L. said the same with St. Gregory. 'Tis likely enough. And as little to the purpose. But is it no Sin, to draw unwary Readers to their Perdition by Forgery?*

Next Panormitan, St. Bernard &c tell us of great Corruptions in the Church-men. It seems the World was ripening to a Reformation. To St. Bernard's Zeal a few Delinquents would seem a multitude. But must the Reform'd Churches go abroad to find Faults of this

Sed qui Sanctitatem sine nuptiarum damnatione noverimus, & sectemur, & præferamus non ut malo bonum, sed ut bono melius. So S. Augustin lib. de Bono Conjugali. cap. 7, Conjugalis concubitus generandi gratiâ non habet culpam; sed melior est ab omni Concubitu Continentia. — Continentia illa meriti amplioris est.

kind?

kind? *Matthew Paris's* Modesty is very well known. But when few were made Bishops, but who had been married, a *Virgin-Candidate* would be matter enough for a Jest.

But there is a Gloss which calls *Fornication* a venial Sin. The contrary with us is an Article of Faith. So the *Gloss* may be burnt when you please. And if it escaped thus far, it was because Readers had more wit, than to understand it in Mr. L's Sense.

However, says he, it *was reckon'd a less Sin in a Priest, than Marriage*. Because Marriage would be a Breach of the Command of the Church, whereas the other was only a Breach of the Command of God.

No, Sir. But before you tied this pretty Knot, you ought to have proved, that *Luther* and his *Mistress* could be really Married. For all Men of Sense will easily grant, that a *false Marriage* is a greater Sin than *Fornication*. *Marriage* is a Sin against God, and may be much greater, than either *Fornication* or *Adultery*. If a married Man happens to covet his Neighbour's Wife, whether would *Adultery* with her, or *Marriage* be a greater Sin? Or, would *Ammon's* Sin have been less, if instead of Incest he had married his Sister? This was *Luther's* Case, and of almost all his *Brother-Reformers*. The same happen'd in the Fourth Age to a Monk, call'd *Theodore*, a dear Friend of *St. Chrysostom's*, who left his holy Vocation and married. And because he did it upon Mr. L's Arguments, it will not be amiss to set down here *St. Chrysostom's* Answer: (5) *Marriage is a Just and Lawful Thing, I grant it.*

Mar-

(5) *Ad Theodorum lapsum; Legitima & justa res est*
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Marriage is honourable in all, and the Bed undefiled. But now it is not a thing in your Power. For being once join'd to your heavenly Spouse, to leave him and to fall into the Embraces of a Wife, is Adultery. Give it a Thousand Times, if you please, the Name of Marriage, I say it is as much worse than Adultery, as God is better and greater than Woman-kind.

Fornication then in a Priest (notwithstanding all Mr. L's uncharitable and false Suggestions) is a greater Sin, than Adultery in another Man. But a false Marriage would be yet as much more detestable than it, as it is worse to commit a Crime daily, than to be guilty of it once. 'Tis not that one is against God, and the other against the Church. They are both against the Church. But that, which crowns the Guilt, is that they are both against God; yet with this Difference; that one looks like the Sin of a Man, and the other like the Sin of a Devil.

Mr. L. says, a Priest committing Fornication in your Church, comes off with a small Penance. But perhaps he would not think so, if he came either to be shut up within Four Walls for Seven Years together; and to feast now and then upon Bread and Water; or into the Bishop's Prison.

Conjugium; & ipse confiteor. Honorabile Connubium, & Cubile immaculatum. Sed tibi jam non est integrum Connubii jura servare. Cælesti enim sponso semel junctum, illum relinquere, & Uxoris laqueis implicari, Adulterii Crimen incurrere est. Quamvis milies hoc ipsum Nuptias voces; Ego tamen & Adulterio illud tantò pejus affirmo, quantò major ac melior Mortalibus Deus,

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Sixth Obs. p. 178, St. Paul says, if Men cannot contain, let them Marry; for it is better to marry than to burn. 1 Cor. vii. v. 9.

The Protestant Bible corrupts the Text of St. Paul. *ἡ δὲ ἐν ἐγκρατεῖν, γαμνᾶν, καὶ ἢ γαμῆσαι ἢ πυρῆσαι.* But if they do not Contain, let them Marry; for it is better to Marry, than to be Burn'd. The Text in the Protestant Bible is evidently falsified; as well as others upon the same Subject, to excuse the sacrilegious Marriages of the first Reformers.

St. Paul's Words, if they had been faithfully translated, are the strongest Exhortation that can be, to a single Life. For thus he speaks to the Laity, to Christians in the World: 1 Cor. vii. v. 8, 9: I say therefore to the Unmarried and Widows; it is good for them, if they abide even as I. But if they do not Contain, let them Marry; for it is better to Marry, than to be Burn'd: *Πυρῆσαι*, and *ἐν ἐγκρατεῖν*, not to Contain, and to Burn [or to be Burn'd] signifying the same thing. And v. 25, 27: Now concerning Virgins, I have no Commendment of the Lord. Yet I give my Judgment [or I Advise, *γρόμην δὲ δίδωμι*] as one that hath obtain'd Mercy of the Lord to be Faithful. — Art thou loosed from a Wife? Seek not a Wife. He explains the Advantages in order to Heaven, v. 32, 33, 34, 35, 38. And says of a Widow, v. 40, But she is happier if she so abide, after my Judgment; and I think also that I have the Spirit of God.

The like Violence is done in the Protestant Bible to St. Mat. xix. v. 11, concerning a single Life, *ὅτι πάντες χωρεῖσι τὸν λόγον τῆτον.* All Men do not receive this saying. But even those that do not receive it, can do it by the Grace of God. In the Protestant Bible the Words of Christ

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Christ are thus represented : *All Men cannot receive this saying.* Which is quite different. All that hear the Gospel, *have not Faith*, 2 *Thess.* iii. v. 2, they do not believe ; but they can do it by Grace. A Cup full of Water does not hold Wine ; but it can hold it. He that mis-translates the Bible, does not keep to the Sense. Does it follow ; that he cannot do it ? However they gain their Point. For our Blessed Saviour's Conclusion, v. 12, *He that is able to receive it, let him receive it*, which is a general (6) Exhortation to Celibacy ; by translating the Eleventh Verse wrong on purpose, Ceases to be so.

Seventh Obj. St. Paul says 1 *Cor.* vii. v. 2, *to avoid Fornication, let every Man have his own Wife, and every Woman her own Husband.* Does St. Paul advise every one to Marry.

Ans. 1st, If this be necessary, how came St. Paul not to take his own Counsel, 1 *Cor.* vii. v. 7, 8 ?

2^{ly}, Why did he say in the same Chapter v. 27, *Art thou loosed from a Wife ? Seek not a Wife.* If he thought Marriage necessary to avoid Fornication ; he ought rather to have said : *Art thou loosed from a Wife ? Seek another.*

3^{ly}, Why did Christ St. *Mat.* xix. v. 12, Exhort Christians to a single Life ? To dissuade them from the necessary means of avoiding Intemperance, was a thing altogether repugnant to his Sanctity. He must then necessarily suppose, that, to Christians, Marriage is not the only preserver of Virtue.

(6) S. Augustin lib. de sanctâ Virginitate. cap. 23. S. Jerom. lib. i. cont. Jovin. cap. 7. S. Chrysostom. in Matth.

4ly, Does not *Incontinency* generally proceed, if not always, from a want of *Zeal*? *Marriage* does not always hinder a Man from *Intemperance*. *Zeal* seldom or never fails to have that good Effect. If so; Christians have in the Gospel a Remedy (if they please) against it, both more Effectual, and more Universal, than *Marriage*. But how is this *Zeal* to be obtain'd? By Retirement, Consideration, and Prayer.

5ly, The Words therefore of St. Paul, 1 Cor. vii. v. 2, are not a *Precept*, but a *Permission* only even to the Laity. Let the Apostle be his own Interpreter. v. 6, *But I speak this by Permission, and not of Commandment.*

Lastly, I may reasonably conclude, that when Mr. L. put this Objection p. 178, he had but little reason to insult over his Mother-Church, as he does. No, say you, we except all the Clergy, the Friars, and the Nuns [We say no such thing; but Christ excepts those, that with Discretion, and Courage follow his and his Apostle's Advice] whom we have put under Vows to the contrary. [You know, Sir, this is False: 'Tis not the Church; but the Grace of God, and their own free-choice that puts them under Vows] and we will find other Means for them to obtain the Grace of Continency. [Pardon me, Sir, the Means are Christ's own Invention.] Yes! And the World is full of the Effects of those Means [if the Fault be in the Means, 'tis Christ that you blame] and knows, whether they are better than those of God's Appointment. If God had thought Marriage the best means to avoid Intemperance; he would rather have exhorted Christians to it, than to

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a single Life. But he does evidently the contrary. And the Reformers were forced to corrupt both the Epistles and the Gospel, to stop his Mouth. But he will find his Time both for that, and for all the broken Vows, with which they have fill'd the World. He will not be mocked, Gal. vi. v. 7. And as the World hath been a Witness of their sacrilegious Intemperance; so it will also find, that the Fault was theirs, as well as the Shame. And that the Efficacy of the best Means, which God appointed for our Sanctification, can no more be reproached for their Scandals; than the Commandments can lie under an Aspersión, upon the account of the vast Numbers of those that break them.

Why the Protestant Bible corrupted.

But St. Paul says 1 Cor. vii. v. 9, *If they do not Contain, let them Marry; for it is better to Marry, than to Burn.*

Ans. It is so. But 1st, He Exhorts no one to break his Vows, or to a false Marriage. If a Man cannot, or will not Contain from his Neighbour's Wife; must he Marry her? Or, should Amnon have married his Sister? He could not Contain; that is, he would not. Whether had been the less Evil for him, to Marry, or to Burn?

2^{ly}, Even in regard to such as are under no particular Obligation to a single Life, the Apostle speaks by Permission, and not of Commandment. For Zeal (to which all Christians are exhorted by the Gospel) is a nobler and better Cure of Intemperance, than Marriage. But those, if they will not use this, ought to Marry.

If Marriage be a Sacrament, conferring Grace, why should the Clergy want it?

Ans. 1st, Any one may be married, before he receives holy Orders, or enters into Religion, if he pleases.

2^{ly}, The Grace of Matrimony is no more necessary for the Clergy; than holy Orders are necessary for Womankind. It is given to be a defence against all the Dangers and Inconveniences of a married State. But the Clergy, being freed from these, want that Armour no more, than a Sailer wants Spurs; or a Merchant wants the Soldier's Helmet.

Marriage, you say, is a Preserver, not a Breach of Chastity. Of the Virtue it is. So, and much more, is Zeal. But is Chastity preserv'd by broken Vows, by sacrilegious Embraces? It was the Reformers Method of preserving it. And they begot the Reformation by it.

The great
Number of
religious
Vows.

But that many Thousands in our Church should make religious Vows! Where Ten make them a Thousand do not. But the Remedies, prescribed by the Gospel, will serve Millions. These are in the Clergy 1st, Holy Orders; of which, in (7) St. Augustin's time, that is, in the Fourth and Fifth Age, no one doubted but they were a Sacrament, as well as Baptism. And which give, according to St. Paul, 2 Tim. i. v. 6, *χαρισμα τὸ θεῷ*, sanctifying Grace, to all that do not receive the Grace of God in vain. 2^{ly}, Zeal, and Labouring in their Functions. 3^{ly}, Retirement, Consideration, and Prayer.

(7) S. Aug. lib. 2. cont. Parmen. cap. 13, Si enim utrumque [*Baptismus & Ordo*] Sacramentum est, quod nemo dubitat; cur illud non amittitur, & illud amittitur? Neutri Sacramento injuria facienda est.

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You say, it is not likely, that so many Thousands should have the Gift of Continency. However I am perswaded. 1st, That (8) rash Judgment is no great Virtue. 2^{ly}, That in so many Thousands there is a Thousand Times more Continency, than the Enemies of the Church imagine. 3^{ly}, That no Man can obtain the Gift of Continency by such means, as the Reformers used; that is, by multiplying his Guilt.

But still that such a Multitude should be admitted! Do not you admit Thousands to Marriage? And is it likely that in such a Number the Bed will be undefiled? (9) Take notice, says St. Ambrose, how many Virgins are profess'd every Year in Alexandria, in all the Eastern Church, and in Africk. There are not here so many Persons Born, as are there Virgins consecrated. St. Ambrose's Sermons were (10) commonly Exhortations to this State of Life. Which, tho' they had no great Effect upon his own People, brought Nuns to be Profess'd at Milan, from Plaisance, Boulogne, and (11) the farthest Parts of Mauritania. Some worldly Spirits thought the Saint was to blame, in bringing so many over to be Nuns. However his Apology was

(8) S. Hieron. lib. cont. Vigilantium, imo ostendentes, quam sancte vivant, qui malè de omnibus suspicantur.

(9) Lib. de Virginitate cap. 6, Discite quantas Alexandria totiusque Orientis, & Africana Ecclesia, quotannis Consecrare consueverint. Pauciores hinc homines prodeunt, quam illic Virgines consecrantur.

(10) Lib. 1. de Virginibus, cap. 10. T. 4. Edit. Par. an. 1603. p. 465.

(11) Ibid. Ex ultimis infra ultraque Mauritanie partibus, deductæ hinc Virgines sacrari gestiunt.

only this: (12) I wish I were convicted. I should be very well content with the Guilt of hindering them from marrying.

But a Protestant Divine perchance may have more Credit with Mr. L. than St. Ambrose. I must then beg of him to reflect, what Mr. Thorndike's Judgment was upon this Subject.

(13) A single Life is a safer way to Perfection in Christianity, than Marriage. So is the Profession of the Clergy, and all the Means of farther Retirement from the World, than the taking up of Christ's Cross signifies. And the Grace which our Lord, and St. Paul after him, owns in them that do this, is not a peculiar Temper of the Body, obliging him that hath it to live single; and him that hath it not, to Marry; but a singular Zeal, to wave that which God makes Lawful for us, that we may the better come to his Kingdom. Which, when it proceeds from a single Eye, proposing to itself nothing of this World, but the means of attaining to the World to come; well may we be assured of God's Help to perform it, by virtue of that Promise which the common Christianity Challengeth, intending nothing but the Effect of it.

(12) Lib. 3. de Virginibus: Criminis invidia hæc est, quia suadeo Castitatem. Utinam convincerer! Utinam tanti Criminis probaretur effectus! Non vererer invidiam, si efficaciam recognoscerem! Utinam potuisssem revocare nupturas!

(13) Just Weights and Measures. ch. 11. p. 74, 75.

C H A P. II.

Of Communion in one Kind.

I. **I**N this Dr. Tillotson says, he is sure, he has the Scripture and our Saviour's Institution on his Side. And if a new Set of Reformers should think fit to decry the *Morning-Communion* of Protestants, as a thing contrary to the Scripture and the Institution of Christ, who administer'd the *Eucharist* after Supper; they would have as fair a *Scripture-Evidence* against the Doctor, as he pretends to have against the Catholick-Church. The first Administration of the *Eucharist* was in both Kinds after Supper. But if we will certainly know, what was commanded in this Action, and what was left to the Church's disposal, we must be content to Examine, how she understood it from the beginning.

II. The most remarkable Adversaries of *Communion in one Kind* were the *Calixtins* or *Hussites* of *Bohemia* in the Fifteenth Century; who learned their Lesson from one *Peter* of *Dresden*. This Reformer indeed had no small Task upon his Hands. For he was to grapple alone with the *Authority*, as well as the *Practice* of the Universal Church. An Attempt so daring, that, if we believe *St. Augustin*, it has something in it worse than Madness, *Insolentissimae Insaniae est*, Ep. liv. (olim 118) §. 6.

The Council of *Constance*, anno 1415, confirm'd the Discipline, which it found in the Church; and which in some Cases, as all our learned

The Council of Constance,
Sess. 13.

Adversaries know, had been used in the Second or Third Age, if not in the Time of the *Apostles*. But before I proceed any farther, it will not be amiss, to set down here the Rules and Principles in short, upon which the present Discipline is grounded.

III. The *First* is this: That it is Lawful for the Church, in publick Assemblies, to Administer the Blessed Sacrament in one Kind, if Christ has not commanded the contrary.

The *Second* is, That Christ's Institution of this Sacrament was rightly understood by the Primitive Church.

The *Third*, That the Scripture makes no difference betwixt the *private* and *publick* Administration of it.

The *Fourth*, That half a Sacrament is always a Sacrilege.

The *Fifth*, That the Discipline of the Church has been changeable from the beginning, especially in private Communion.

St. Cyprian.

Private Communion in the Primitive Church.

How the Greeks communicate the Sick.

In (1) St. Cyprian's Time it was the Custom in *Africk*, to let Children drink of the Chalice, without receiving the consecrated Host. And in the Second and Third Age the Faithful were allow'd to (2) carry consecrated Hosts to their own Houses for private Communion in one Kind only. 'Twas thus very often administred to the Sick; of which we have in (3) *Eusebius* a remarkable Instance, related by St. *Dionysius* Bishop of *Alexandria* in the Third Century. The Greek Church gives the Blessed Sacrament to the Sick in one Kind,

(1) Lib de Lapsis.

(2) *Tertullian* lib. 2. ad Uxorem Cap. 5. St. Cyprian lib. de Lapsis.

(3) Lib. 6. Hist. Cap. 44. p. 246.

consec-

consecrated only once a Year ; viz, upon Thursday in holy Week, and then besprinkled with the Blood ; but afterwards dry'd, and at the time of Communion softned with common Wine. And as in the (4) Latin Church upon good Friday the Priest receives the Blessed Sacrament consecrated the Day before without any Consecration of the Chalice: So the Greek Council at *Constantinople*, anno 692 Can. 52, order'd that such a Mass of the presanctified should be said every Day in Lent, except Saturdays, Sundays, and the *Annunciation*, without drinking of the Chalice. (5) *St. Basil* takes notice that in his time the Faithful in *Egypt* and at *Alexandria*, carried the Blessed Sacrament to their Houses, and that all the *Hermits* did the same thing. Which was undoubtedly for private Communion in one Kind. And it appears from (6) *Sozomen* and (7) *Theophanes*, that *St. Chrysostom* in the Church gave the Blessed Sacrament in that manner to a Woman that pretended to be a Convert from the *Macedonian* Heresy. This was at *Constantinople* near the end of the Fourth Century. And in the Fifth it seems to be no less manifest, that at *Rome* in (8) *St. Leo's* Time the People had the Liberty, even in publick Assemblies, to receive in one or both Kinds as they

(4) *Ordo Romanus S. Gregorii Magni in Libro Sacramentorum de Officio Parasceves. Amalarius, Rupertus, Hugo à S. Victore.*

(5) *Epist. 269 ad Cæsariam Patritiam.*

(6) *Lib. 8. Cap. 4. p. 764.*

(7) *P. 66. C.*

(8) *S. Leo Ser. 4. de Quadrag. Cum ad regendam infidelitatem suam nostris audeant [Manichæi] interesse Mysteriis ; ita in Sacramentorum Communionem se temperant,*

they thought fit. Otherwise the *Manichees*, who pretended to be Catholics, and came to Communion, but would not drink of the Chalice (believing it to be the Gall of the Devil) would have discover'd themselves by their *half Communion*; tho' St. Leo had said nothing of them.

The Law-
fulness of
the present
Discipline
manifestly
proved.

IV. But waving this; unless the *Scripture* makes a difference (as 'tis certain it does not) between giving the Communion in *publick* and *private Assemblies*; I say yet more: Unless *half a Sacrament* in private Assemblies be no *Sacrilege*; we must from the Practice of the Primitive Church necessarily conclude, that Communion under both Kinds in publick Assemblies was not commanded by Christ. So far is the Church's Decree from being either *Insolent* or *Anti-Christian*, as Dr. Bull so modestly calls it, p. 25.

Of the
Apostles.

V. That the Apostles did not always give the Communion in both Kinds, may be gather'd from St. Paul 1 Cor. xi. v. 27, *ὁς ὅς ἂν ἐσθίῃ τὸν ἄρτον τῆτον, ἢ πίνῃ τὸ ποτήριον τῆ νεκρῆς ἀναξίας, ἔνοχός ἐσται τῆ σάρκα καὶ τῆ αἵματος τῆ νεκρῆς* wherefore whosoever shall Eat this Bread or Drink the Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. And if an *unworthy Communion*, tho' under one Kind only, makes a Man guilty both of the *Body* and *Blood* of Christ; in a worthy

perant, ut interdum ne penitus latere non possint, ore indigno Christi corpus accipiant, Sanguinem verò Redemptionis nostræ haurire omnino declinent. Quod ideo vestræ notum facio Sanctitati, ut his manifestentur iudiciis.

Com-

Communion, tho' under one Kind only, both the *Body* and *Blood* of Christ are received.

VI. The Protestant Translators of the Bible could find no way to avoid these Rocks, but only one; which how Desperate soever, can never fail: I mean the last of all Extremities, corrupting the Text. Which they have render'd in English thus: *Wherefore whosoever shall Eat this Bread and Drink this Cup of the Lord unworthily, shall be Guilty of the Body and Blood of the Lord.*

VII. Some also observe a difference in the Words of Christ, related by St. Paul, concerning the consecrated Bread and Wine. Of the first he says absolutely, 1 Cor. xi. v. 24; *This do in remembrance of me.* Of the other, v. 25, *This do ye, as oft as ye drink it, in remembrance of me.* And that several of the Fathers understand these Words of St. Luke (Ch. xxiv. v. 30, 31, 35, they knew him in *breaking of Bread*) concerning the (9) Eucharist. Tho' it does not appear by the Scripture that there was any *Wine* at the Table. Indeed we do not find in after Ages that to persons of riper Years, that is to such as are liable to Precepts, the Church ever gave the Cup without the blessed Host.

Mr. L's Objections.

First Obj. p. 169, Christ added the Word *Of Christ's* *All* to the drinking only of the Cup, Precept. St. Matth. xxvi. v. 27, *Drink ye all of it.*

(9) Dr. Pearson in An Paul. p. 34.

Ans.

Ans. St. Mark added the Word *All* to the fulfilling of that Command, St. Mark xiv. v. 23, *and they all drank of it.* We may easily imagine, that when the Apostles were told, that what Christ gave them was his own Body and Blood; they would neither have Eat the one, nor Drunk the other, unless he had bid them. But

1st, Has the Church been Guilty from the beginning, in giving the Blessed Sacrament both to those that were Sick, and others in private Communions, without the Cup?

2^{ly}, How do you know, that the Words which Christ spoke only to his * Apostles, *Drink ye all of it*, are an absolute Command to all Christians? He said at the same time, St. Mark 14. v. 17. St. Luke 22. v. 14. *Luke xxii. v. 19, This do in remembrance of me,* and by those Words gave his Apostles Power of consecrating the Elements, that is he made them Priests. Either then we must have Lay-Priests, Children-Priests, and Women-Priests; or we must grant, that what he said to the Apostles, concerning this Sacrament, must not necessarily be extended to all the Faithful.

3^{ly}, As Christ said to his Apostles *Drink ye all of it*; so he said to them, St. John xx. v. 22, 23, *Receive ye the Holy Ghost; whose Sins soever you remit, they are remitted:* And St. Mat. xxviii. v. 19, *Go and Teach all Nations &c.* So that unless with the Quakers we must make all Christians Teachers by turns, that they may all remit Sins and all Baptize; this cannot be thought a necessary Consequence: He commanded all his Apostles to drink of the Cup; Therefore he commanded all Christians to do it.

Mr. L's
non ob-
stante.

Second Obj. p. 171. The Council of Constance took away the Cup with a *non obstante* to the Institution of Christ.

Ans.

Ans. 1st, If that Council had taken away the Cup with a *non obstante* to the Command of Christ, Christ ought to have been obey'd, and the Council detested: But 1st, could he not *Institute*, that is *Consecrate* both Kinds, without *commanding* both to be receiv'd by every one? A Man must be Master of very little Sense, who cannot see the difference betwixt these two things. The Primitive Church never thought *Communion* in one Kind *inseparable* from the other. Otherwise private Communion in one Kind would have been so many Sacrileges. As it would be for a Priest to Offer *Sacrifice* in one Kind only; which the Primitive Church never allowed in any Case (1) whatsoever. But since it allow'd private Communion in one Kind; and the Scripture makes no different Appointments for publick or private Communion; we must either positively Condemn the Primitive Church (which no Protestant, I think, is willing to do at present) or else we must own, that altho' both Kinds were *consecrated* by Christ, that both might be Offer'd in *Sacrifice* upon the Altar; yet he did not *Command* the People to receive under both, even in *publick Communion*.

2^{ly}, God *instituted* all Meats for the Use of Men, 1 *Tim.* iv. v. 3, 4, 5. But he did not *Command* all Meats to be Eaten. For the Apostles, *Acts* xv. v. 29, took *Blood* and *Things strangled* from the *Christians* at *Antioch*, in *Syria*, and *Cilicia*; and without any manner of Blasphemy, if Mr. L. be right, put in their

(1) Both Kinds were always consecrated together, and receiv'd by the Priest in the Mass,

Caveat, and a *non obstante* to the Institution of God.

The Ancient Practice.

Third Obj. It was the Practice of the Church till towards the Time of the Council of *Constance* to give the Communion in both Kinds in all publick Assemblies.

Ans. 1st, What the Church always allow'd in private Cases, is a *Demonstration*, that she never thought her publick Practice, if contrary, was *commanded* by Christ; but a Point of Discipline only; and therefore Changeable, if her Pastors thought fit.

2^{ly}, *Dipping* was used by the Church in *Solemn Baptism*, for above Twelve Hundred Years. The Greeks use it at present, and think it necessary. The Words of the *Institution* are such, as may properly signify it. *St. Matth. xxviii. v. 19*, βαπτίζετε αὐτοὺς ἐν ὀνόματι τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, *Baptizing, or Dipping them in the Name of the Father, and of the Son, and of the Holy Ghost.* And nothing, but this, represents perfectly the Burial of Christ under Ground, and his Resurrection, *Rom. vi. v. 4, 5; Col. ii. v. 12.* Yet because the Church, from (2) the Second or Third Century, and perhaps before, did not always use it in *private Baptism*; we do not think *Dipping* was absolutely commanded by Christ. And in the Baptism of Children the *Common-Prayer-Book* says, *if the Godfathers and Godmothers certify that the Child is Weak, it shall suffice to pour Water upon it.* And in the Baptism of a Person of riper Years, *Then shall the Priest dip him in the Water, or pour Water upon him, saying, I Baptize thee in the Name of the Father &c.*

(2) Tert. lib. de Pœnit. Cap. 6. S. Cyprian Ep. 76. ad Magnum.

If you Object that of St. Paul, 1 Cor. xi. v. Of 1 Cor. 28 ; But let a Man Examine himself; and so let him Eat of that Bread and Drink of that Cup ; the precedent Verse shews, that the Faithful did not always receive both ; which, from the (3) Greek, ought to have been translated thus, *Wherefore whosoever shall Eat this Bread or Drink this Cup of the Lord &c.* But because the Communion was then usually given to the Christians in both Kinds ; St. Paul said truly, that if a Man, Examining his Conscience, did not find himself Guilty of Mortal Sin ; he was not then to be afraid to Drink of the Chalice.

Fourth Obj. p. 169, 'Tis said, St. John vi. Sixth of v. 53, *Except ye Eat the Flesh of the Son of Man, and Drink his Blood ; ye have no Life in you.* St. John.

To this Mr. L. will Answer for me, p. 173, *We take not this to be spoke of the Sacrament, but of Faith in Christ.* Neither is it an Article of our Faith, that our Blessed Saviour's Discourse, in the Sixth Chapter of St. John, is (4) concerning the Blessed Sacrament.

2ly, If those Words be taken literally of the Blessed Sacrament ; besides what hath been said of the Primitive Church, there is in that very Chapter ground enough to suppose, that in respect of eating and drinking literally, the Command does not regard every particular Christian, but only the Church in general. And that it is fulfill'd by her, in her Priests offer-

(3) Greek Testament at Oxford, Cum Locis parallelis, & variantibus Lektionibus, ex plus 100 Mss. Codicibus anno 1675.

(4) Concilium Trid. Sess. 21. Cap. 1 ; utcunque juxta varias Sanctorum Patrum & Doctorum interpretationes intelligatur.

ing Sacrifice and receiving in both Kinds, and in the People receiving in one or both, as it is appointed. *V. 51*, 'tis said, *If any Man Eat of this Bread he shall Live for ever : and the Bread that I will give is my Flesh, which I will give for the Life of the World. V. 57, He that Eateth me, even he shall Live by me. V. 58, He that Eateth of this Bread, shall Live for ever.* St. Augustin (5) Observes, that there are in the Scripture these Two sorts of Precepts. There is a natural Precept of Marriage, for the preservation of Mankind, *Gen. i. v. 28.* But this (there being Marriages enough besides) neither obliged *Enoch* nor St. Paul to Marry. *Exod. xii. v. 6,* it was commanded, that the whole Assembly of the Congregation of *Israel* should Kill the Paschal Lambs. But it was not requisite it should be done by every ones Hands, but by the Masters, for Example, of each Family only. Neither does this, as Mr. Steven fears, teach People to Elude the Authority of the Scripture. For the only way to hinder that Elusion, is to understand the Commands of Scripture in that Sense, in which the Catholick Church hath always understood them.

Mr. L's Latin Manuscripts, *1 Cor. x. v. 17,* signifying that *we are all partakers of that one Bread and of that one Cup,* are contrary to the Vulgate, to the Greek, and to the Protestant Bible. He might then have spared that Instance, unless it was to put us in mind, that the Cup was not always given in the Time of the Apostles.

(5) Lib. 3. de Doctrinâ Christianâ. Cap. 13.

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But St. Paul says in the precedent Verse, *The Cup of Blessing, which we Bless, is it not the Communion of the Blood of Christ? The Bread, which we break, is it not the Communion of the Body of Christ?* Yes. But the People neither Bless the Bread nor the Cup. And in the 17th Verse, when he speaks of the People he says nothing of the Cup; but only, *For we being many are one Bread and one Body; for we are all Partakers of that one Bread.*

Fifth Obj. p. 171, Pope Gelasius had reason to call this *Sacrilege and Mutilation of the Sacrament* apud Gratianum. Can. Comperimus de Consecrat. Pope Gelasius.

Ans. 1st, According to Mr. L. Popes are not Infallible. 2ly, How can it be, of itself, a *Sacrilege* to receive in one Kind, without condemning the Primitive Church? 3ly, Gratian and Metaphrastes are of pretty equal Authority. 4ly, If you will needs have that Decree in Gratian, you may take the Gloss with it: viz, (6) *Some Priests consecrated duly, but received only the Host. Which Gelasius wonders at, and bids them to receive both as they consecrated both. Because in him that offers Sacrifice, it is a Sacrilege to receive one without the other. And what is this to the Question in Hand?*

But Mr. L. is afraid, p. 169, lest the Church should take away both Kinds from the People.

(6) Erant quidam Sacerdotes, qui ordine debito consecrabant Corpus & Sanguinem Christi: Corpus sumebant, sed à sanguine abstinebant. De quo miratur Gelasius, & dicit se nescire quâ superstitione hoc faciebant; & præcipit, ut aut ambo Sacramenta, sicut consecrant, & accipiant; aut ab utrisque cessent; quia in Sacrificante unum sine altero accipere, Sacrilegium est.

The People of *Antioch* might have had such a Scruple as this against the Decree of the Apostles, *Acts* xv. v. 29. For if they had so little Regard to God's *Institution* (which equally makes all Meats Lawful) as to take some Meats from them; why might they not as well forbid them the rest, and so make them Starve?

Of Concomitancy.

About *Concomitancy*, I fear Mr. L's Gentleman, p. 167, as well as his Lordship, hath conversed more with *Idiots* than *School-men*. He says, they have *invented a Concomitancy*; which is, that in all *Flesh* there is some *Blood*. There is not much in Hung Beef, or in a Collar of Brawn. But, Sir, the *School-men* say no such thing. *Concomitancy* was Christ's own *Invention*; and if Dr. *Cosin* may be believ'd, it is also the Doctrine of the Church of *England*; that, when Christ gave his *Body* to his Apostles, he gave himself intirely with it, *truly, really, and substantially*. And that when he gave them his *Blood*, he gave them himself again entirely (tho' in a different manner) *truly, really, and substantially*. This, which (supposing that the Parts of a glorified Body are inseparable from each other) cannot be question'd, Divines call *Concomitancy*; viz, that whosoever receives his *Body*, does really receive his *Blood*, tho' he does not drink of the *Chalice*; and that whosoever receives his *Blood*, does really receive his *Body*, tho' he only drink of the *Chalice*. Which all both *Lutherans* and *Calvinists* must say; and Mr. L's Gentleman too, if he will not side with *Zuinglius* and the *Sacramentarians*; that is, if he will not rob the *Faithful* both of the *Body* and *Blood* of Christ. For how can a living Body be received without

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Sixth Obj. The Church has 1st, Mutilated *Of robbing* the Sacrament. 2^{ly}, Disannul'd the Testa-*the Faith-*ment of Christ. And 3^{ly}, rob'd the Faithful, *ful, muti-*without any reason, both of Grace, and of one *lating the* half of Christ's Legacy. *Sacrament*
&c.

Ans. Did the Primitive Church, in private Communion, either *Mutilate* the Sacrament in Fact, or *disannul* the Testament of Christ, or *rob* the Faithful either of Grace, or any Part of our Saviour's Legacy? Half a Sacrament is of necessity a whole Sacrilege. Primitive Christians then believ'd; That as the *Manna* and the *Quails*, like different Courses, might either be one Meal or Two, according as they were either join'd or separated; so it is of the Body and Blood of Christ. If taken together, they are one entire Sacrament of his Passion. Yet one Kind, like the *Manna*, if separated from the other, is a perfect Sacrament, a heavenly and entire Feast. 'Tis a true Memorial of his Death, not only because the consecrated *Bread*, divided from the *Cup*, shews us how his *Body* was divided from his *Blood* for us upon the Cross; but also because after the Consecration of each Kind, he recommended separately the Remembrance of his Death, 1 Cor. xi. v. 24, 25, 26. In each Kind is receiv'd not only Grace; but the Author himself of it.

'Tis like the *Manna*, Exod. xvi. v. 17, 18, of which some gather'd more, some less; and when they measured it with an Omer; he that gather'd much, had nothing over; and he that gather'd little had no want. Two Kinds are more, not better than one. That is, more Symbols, not

more Things. Whosoever receives one Kind worthily, has his Measure of all necessary Strength, Satiety, Comfort, Nourishment, and Encrease: He inherits fully the Rights of the *New Testament*. He remains in Christ, and Christ in him. And can never envy those that gather'd more. Besides, he knows 1st, That in the sacred Host he receives the Blood as really, and is as truly nourished by it, as if he drunk of the *Chalice*. And thinks the Restraint (which is only put upon him to Exercise his *Faith* and *Respect* towards our Saviour) no greater, than what the Church from the beginning hath laid upon her Children, in forbidding them to receive the Communion oftner upon any Day than once. Neither the one nor the other depriving the Faithful of any necessary Grace; and the *Restraint* in both Cases being made within the Compass of Christ's Law, and for the same End, *viz*, his greater Honour, 2^{ly}, He knows that this Restraint is not peculiar to the Laity; but common with Priests, with Bishops, with the Pope himself, whensoever he receives the Communion without saying Mass. So that it cannot be done with a design of *defrauding* the People. But does not this make the Cup in itself Superfluous? No. For God does nothing in vain. The greater store of *Manna* was not Superfluous. And the Eucharist was not instituted by our Blessed Saviour for our *Nourishment* only.

The Sacrifice of the Eucharist. One of the most essential Parts of Religion is *Sacrifice*. It was for this Christ instituted the Blessed Eucharist in both Kinds; that both his Body and Blood might be offer'd daily in Sacrifice upon the Altar for us; and he said positively

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sitively, St. Luke xxii. v. 20, τὸ τοῦ ποτήριον, ἢ καὶ τὴν διαθήκην ἐν τῷ αἵματι μου, τὸ ὑπὲρ ὑμῶν ἐκ-
 χυνόμενον. *This Cup, is the New Testament in my
 Blood, which Cup is shed for you.* Of this whole
 Sacrifice and of all its Effects, the Reformation
 has rob'd the People; by denying the real
 Presence of Christ as a Victim, under the Sacra-
 mental Signs. And had no other way of Con-
 cealment, but by crying out Thief first. But
 this will not do. For the People, by eating
 the Victim, partake of the whole Sacrifice; even
 of the Blood which is shed for them, tho' not by
 them. For all are not Priests. Mr. L. p. 172,
 is much dissatisfied with the Reasons that in-
 duced the Church to this Practice. As 1st, *Reasons of
 the present
 Discipline,* The Danger of spilling the Cup, that is, the
 Blood of Christ upon the Floor. This he calls
 a childish Reason. But must one have the
 heart of a Child, or of a Jew, that could with-
 out Horrour see the Blood of our Redeemer
 shed carelessly upon the Ground? Is it Childish
 to use all the Caution which the Gospel will
 permit, towards the Blood of our Redem-
 ption?

The Second Reason is, that, considering
 how soon Wine decays, the Eucharist could
 not well be kept for the Sick in both Kinds.
 This too is with Mr. L. a Childish Reason.
 But did the Church ever pretend to keep it
 otherwise for the Sick? For which we have
 several ancient Canons; and some in England.

The Third, that some Constitutions can nei-
 ther endure the Taste nor Smell of Wine.
 Another Childish Reason! But the French Pro-
 testants, it seems, did not think so. For in
 their Synod at Poitiers, anno 1560, they De-

creed, that (7) the Bread of our Lord's Supper ought to be administred to those who cannot drink Wine; upon their making Protestation, that it is not out of Contempt; and endeavouring what they can possibly to obviate all Scandal, even by approaching the Cup as near their Mouth as they are able.

The Fourth, that true Wine in some Places is very hard to be got. This (8) *Beza* perhaps and some others would slight. For if good Ale would serve for Baptism; why might not the Lord's Supper be given in *Lambs-wooll*? But where Wine is not the Growth of the Country, there is so much *Sophistry* in it, that with sober Men this will never be esteem'd a *Childish Reason*.

The Fifth, and which the Catechism *ad Parochos* says is the most considerable, is to oppose those *Hereticks* who maintain'd, that Christ is not wholly present and receiv'd under either Kind; as the *Albigenses*, and others. This is another *Childish Reason* with Mr. L. As it was but a *Childish* thing of the Apostles to make the Creed, or of the Church to use it. However, 'tis well if the *Bitterness*, which some have exprest against this Practice, proceeded not more from the Spirit of Contradiction, than any thing else. When *Carolstadius*, anno 1521, had given the Cup to the People at *Wittemberg*; *Luther*, because he had not done

(7) Of the Lord's Supper. Cha. 12. Art. 7.

(8) *Echardus* in *Fascic. Controv.* Cap. 16. Q. 5. p. 269: *Miranda & pudenda est Bezæ audacia, qui non veretur scribere, Lib. 1. Epist. 2, Desit aqua, — ego certè quovis alio Liquore, non minus rite quam aquâ baptizari.*

it himself, took it ill; and complain'd, that Carolstadius had (9) made Christianity consist in Trifles, as in Communion under both Kinds &c. In the Book which he writ soon after *de Formula Missæ*, he establishes Communion in both Kinds. But says, (10) if a Council should either appoint it or permit it, we would in spite of the Council either receive it in one Kind, or in neither. This was the Spirit by which the Reformation, that is, the Schism began, which has now continued near Two Hundred Years.

C H A P. III.

Of the Liturgy in Latin.

Two things are here to be proved. 1st, That we have not the Liturgy in an unknown Tongue. 2ly, That the Liturgy's being in Latin is not sufficient Ground for a Schism.

§. I.

Latin is not an unknown Tongue.

I. **W**hen Latin was first used in the Liturgy, it was the vulgar Language in the most considerable Parts of the Roman Empire. Even in the remotest Provinces, it

(9) Hist. de Variat. lib. 2. §. 10.

(10) Ibid.

was not only the modish Tongue, but by the Care and Industry of the Roman Emperors, it very often took Place in common Discourse of the vulgar Languages. So that the true reason, why the Mass and other Offices of the Church were said in *Latin*, was because it was more generally known in the *West*, than any other Language.

II. No Man of Sense can yet call it an *unknown Tongue*. Even those that declaim most furiously against it (that they may draw an Argument from *St. Paul* which he never thought on) send their Children to learn it almost as soon as they can speak. Scarce is there a Village in *England* of any Note, in which it is not taught publicly. Is it not then an unparallel'd piece of Obstinacy, to call it absolutely an *unknown Tongue*?

III. All Pastors are commanded by the (1) Council of *Trent*, upon Days of Worship to explain the Mass, the Commandments, and the Scripture in *vulgar Languages*. The People have little Books in *English* with the Mass, Vespers, Litanies, Exequies &c, in Two Columns, one *English*, the other *Latin*. 'Tis not

(1) *Sess. 24. Cap. 7. de Reform.* Nec non ut inter Missarum Solemnia, aut divinorum Celebrationem, facerent Eloquia & Salutis Monita vernaculâ Linguâ singulis diebus Festis vel Solemnibus explanent, eademque in omnium cordibus postpositis inutilibus Quæstionibus inserere, atque eos in Lege Domini erudire studeant. *Sess. 22, Cap. 8.* Mandat Sancta Synodus Pastoribus, & Singulis curam animarum gerentibus, ut frequenter inter Missarum Celebrationem, vel per se, vel per alios, ex iis quæ in Missâ leguntur aliquid exponant, atque inter cætera Sanctissimi hujus Sacrificii Mysterium aliquod declarent, diebus præsertim Dominicis & Festis.

only allow'd, but commendable for all Priests, before Mass, to read the Collects, Epistle, and Gospel to their Congregation in *English*; and whatever else may serve for the Instruction or Edification of the People. Besides, the essential Part of the Mass is an Action or Sacrifice, wherein the Son of God is Offer'd as truly and really, as he was upon the Cross. So that the Faithful " if they are but in sight of the Priest, " know how to Accompany him through the " whole Service, tho' they hear not one Word " of what is said; because Actions are known " by *seeing* as Words are by *hearing*. In *Sacrifice* it is not so much the People's Business to hear, as to employ " their Hearts in Contemplation of the divine Mysteries; by raising up fervent Affections of Love, Thanksgiving, Compassion, Hope, Sorrow for Sins, Resolutions of Amendment &c. For which " there is little need of Words. So great is the difference between *Sacrifice* and *Common-Prayer*. In the *first*, even *seeing* is more than is necessary. It was God's own Command, *Lev. xvi. v. 17*, that there should *be no Man in the Tabernacle of the Congregation, when the Priest goes in, to make an Attonement in the Holy Place; until he come out, and have made an Attonement for himself, and for his Household, and for all the Congregation of Israel*. And we find in the Gospel, *St. Luke i. v. 10*, that whilst *Zacharias* executed the Priest's Office before God, the whole Multitude of the People were praying without, at the time of Incense. If the sight of *Jesus*, when presented to the Jews with, *Behold the Man*; when bleeding under the Soldier's Whips, or dying upon the Cross, was more than sufficient to excite in the Soul of a true Believer,

all

all the Affections of Compunction, Love, and Thanksgiving, which that Scene deserved; how can a Catholick, if he brings his Faith with him, want any other helps “ to quicken “ in his Soul all the Affections of a devout “ Lover? Can he see him that gives Sight to “ the Blind, Health to the Sick, Life to the “ Dead; or even know of his Presence, without “ putting any Petition to him, without asking any thing for his Blind, Sick, and sinful Soul; and making himself a Joint-offerer “ with the Priest? If the Church has order’d “ the Sacrifice to be in *Latin* to preserve Unity; as in Faith, so in the external Worship “ of God; what’s that to him? Those who have deprived the People of this All-healing Sacrifice, may well look out for other little Helps, which he does not want.

IV. Against this Mr. L. has nothing to object, but only a confident and false Supposition, that Mass is said in an *unknown Tongue*.

I Answer, 1st, It is very well known to *Scholars*. 2^{ly}, It is or may be known sufficiently to all *Catholicks*. And from others the *Mass* was conceal’d in the Primitive Times. If the Priest indeed pray’d to the People; he ought certainly to do it in *their Language*. But since it is his Business to pray to God for them, another Tongue may serve.

§. 2.

The Liturgy's being in Latin cannot justify the Reformation.

I. **T**His seems to be a necessary Consequence from what hath been said already. For if the Liturgy is, or may be sufficiently understood by the People; how can any one, upon that Account, be separated from the Church without *Schism*? Neither is it to this a material Question, in what Language it were best. There are both Conveniences and Disadvantages on all Sides. 'Tis a Convenience for *Scholars* and *Travellers* to find the divine Service the same abroad, as at home. And for the *People*; that the Ministers of the Altar, changing Residence and Nation, may still be able to officiate, and serve them. Besides, that Catholick Unity in Faith and Worship is by this more securely maintain'd. Again, there are no greater Inconveniences at present in having the Mass in *Latin*, than there were in former Times. And, in this Part of the World, it was never said in any other Language. But tho' the Advantage were considerably greater than it is on the other Side, this could never justify a separate Communion. Mr. *Steven's* Project then is little better than a *Whimsy*; that Missioners should by a National Authority remove the *Pharisaical* Scandals of Prayers in *Latin*, Communion in one Kind &c. For even an *Amendment* of Discipline is too mean an Excuse for *Schism*. And that

1.

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3.

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that we may not judge wrong of these Amendments, tossed to and fro, and carried about with every Wind of Doctrine by the Slight of Men; *ορνεῖν εἰς τὸ σωφρονεῖν*, to think soberly, and to Act with due Subordination to a higher Authority of God's Appointment, will better stand the Test both of Reason and Religion.

II. Mr. L. does not fail to object, p. 190, 1 Cor. xiv. 'Tis a very remarkable Objection chiefly, by being nothing to the Purpose. For

1st, St. Paul speaks of an *unknown Tongue*; which is not our Case. See Verse 2, 4, 13, 14, 19, 27.

2^{ly}, He speaks not of the *Liturgy*, that is, of a Set and regular Form of Prayer (to which even the *unlearned* may know when to say, *Amen*) nor of the *reading* of any Prayers at all. Much less of the Sacrifice, or of a Liturgy approv'd by the Church; to which the *Faithful* would not have any Scruple to say *Amen*, tho' they stood at so great a distance, that they could not here distinctly the Words of the Priest.

3^{ly}, The whole Chapter is of Two miraculous Gifts, *Prophecy* and *Tongues*. Of the latter he says, V. 18, as the Greek now hath it, *Εὐχαριστῶ τῷ θεῷ με, πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν*, I thank my God, I speak with Tongues more than you all. He calls it a *spiritual Gift*, v. 1, 12; A Sign to them that believe not, v. 22; given frequently even to the Laity in the beginning of the Church. He Commends it, v. 1, 2, 4, 5, I would have ye all speak with Tongues: V. 39, Forbid not to speak with Tongues. And allows the use of it in the Church, provided there be not above Two or Three that speak;

Speak ; so that they speak not all at once ; and that there be an Interpreter, *V. 27* ; but he prefers *Prophecy* before any of these *extemporary* Prayers or Instructions by a miraculous Use of *unknown Tongues*. For *extemporary* Prayers in an *unknown Tongue*, are equally incapable either of publick Authority, or of being understood. But to make this and the Liturgy parallel, a Man must be either prodigiously Acute, or desperately Dull.

4ly, If St. Paul speaks not of *miraculous Gifts*, but of the *ordinary Use* of publick Prayer and Instructions ; there must be no *Common-Prayer* in the Church ; neither must the *extemporary* Prayer be made only by the *Parson*, but after the Quakers Fashion, Women only excepted ; *V. 29, 30, 31, Let the Prophets speak Two or Three, and let the others judge. If any thing be reveal'd to another that sitteth by, let the first hold his Peace. For ye may all Prophecy one by one, that all may learn, and all may be comforted.*

5ly, Hebrew, from the time of the Captivity in Babylon, ceased to be the vulgar Language, as commonly both Jews and Christians agree and prove from Nehemiah, viii. v. 8, says (2) Dr. Walton. Neither had the Jews the Scripture in their own Tongue, till the End of the Fourth Century of Christianity, that is, for the space of Nine Hundred Years, as the Silence of Origen, St. Epiphanius, and St. Jerom seems almost to Demonstrate. The Jews then, in their Synagogues and publick Offices in our Blessed

The Jews in their Synagogues read Moses every Sabbath Day, Acts 15. v. 21 ; but not in the vulgar Tongue.

(2) In Prolegom. Cap. 3. §. 24, Desiit esse vernacula, juxta communem omnium fere Doctorum Sententiam. Cap. 12. §. 1, Hoc plerique tam Judæi quam Christiani probant ex Nehem. 8. v. 8.

Saviour's Time, read either the *Hebrew* or the *Greek*; neither of which was the vulgar Language, but only the Language of Scholars. Yet neither Christ nor his Apostles ever complain'd of it. He even Accommodated himself to this Custom, *St. Luke* iv. v. 16, 17, 18, 19.

The Scripture at Rome in the Time of the Apostles was read in Greek.

6ly, 'Tis very probable that the Church Offices at Rome in the Time of the Apostles, were perform'd in *Greek*. *St. Paul* writ to them in *Greek*, *St. Mark* writ his Gospel for them in (3) *Greek*. As (4) *Haggai*, *Zechariah*, and *Malachi* wrote in *Hebrew* for the Jews, when it was not their vulgar Language. *Greek* then was in the Apostles Time the Ecclesiastical Language at Rome. Neither do we find any Translations of the New Testament, as Ancient as the *Apostles*. The *Latin* seems to be the first. But the (5) great Number of different *Latin Translations*, which appear'd afterwards, is a good Argument that there was none so Ancient, as to have been known and approved by the *Apostles*. 'Tis neither Zeal then nor Erudition, but Contention and Spleen, that hatcht so many wild Invectives against the *Liturgy* in a Language, that is not the common Speech of the People.

(3) *S. Aug. lib. 1. de Consen. Evangelist. cap. 2. S. Hieron. Præf. in iv. Evang.*

(4) *Walton. Proleg. cap. 3. §. 24, Cum nusquam defuerunt ex Sacerdotibus aliisque qui Linguam hanc tenebant, & Scripturas populo explicare poterant.*

(5) *S. Aug. lib. 2. de Doctr. Christian. cap. xi, Qui Scripturas ex Hebræâ Linguâ in Græcam verterunt, numerari possunt: Latini autem Interpretes nullo modo. Et Cap. 15, In ipsis autem Interpretationibus Latinis Italâ præferatur; nam est verborum tenacior, cum perspicuitate sententiæ.*

A P P E N -



APPENDIX. IV.

*Of Mr. L's Unanswerables, and of the
French League.*

*I must not take leave of Mr. L, without
paying my Respects to Two or Three of
his invincible Authors. And first to*

§ I.

Dr. Barrow.

- I. othing appears so formidable to many Protestants, as the Pope's Authority. And nothing perhaps would be less terrifying, if they consider'd it only under that plain *Idea*, which it had in *S. Peter* and his first Successors. Who yet enjoy'd all that is of divine Right in the Papacy. The rest is only Temporal and acquired; which as it had a later Origin, so it must not be thought Essential to the Supremacy. *Episcopacy* is of divine Right. But the degrees of the People's Subjection to their Bishop, and the manner of his Administration; whether

whether executed by himself only, or by the joint Consent of the Priests of his Diocess, is no Part of Christ's Institution, as (1) St. Jerome rightly Observes. The latter Method is even the more Ancient, and more Commendable, according to this Saint; tho' the first, in some Measure, began all over the Church in the Primitive Times, to prevent that which can never be excused, I mean *Schism*. And in this Respect, says he, (2) *Episcopi noverint se magis consuetudine, quàm dispositionis Dominicæ veritate Presbyteris esse majores; & in commune debere Ecclesiam regere; imitantes Moysen, qui cum haberet in potestate solus præesse populo Israel, Septuaginta elegit, cum quibus populum judicaret.*

Dr. Barrow's chief Argument destroys all Authority.

II. There is no Authority upon Earth, which cannot be abused. A Bishop may oppress the People with Exactions, with Excommunications, with Constitutions. A Metropolitan may oppress the Bishops. A Primate may oppress the Metropolitans &c. A King may oppress his Subjects, and a Father his Children. But to make this an Argument against their Authority, as Dr. Barrow does against the Pope, is to destroy all Government whatsoever, and Mankind with it.

III. He that would faithfully collect the History of all the Monarchs, that have encroach'd upon the Liberty of their Subjects, might soon make a Volume, as large as the Doctor's. This, to a Cromwellian Spirit, would be an unanswerable Piece. But to Men of Judgment, 'twould be Non-sense, as well as Sedition. For if such *impertinent* Topicks as

(1) In Comment. ad. Tit. 1. v. 5, 6, 7. Et Epist. 85. ad Evagrium.

(2) Ad Tit. 1. v. 7.

these, could prove that *Monarchy* is not from God, or that it ought to be laid aside; they would also be a Demonstration that all Mens *Hands* ought to be cut off (because they either have or may do Mischief) and that Men have not their *Hands* from God.

IV. What the supreme Bishop then *can* do, if he abuse his Power, or *may* do by human Right, is not the Question. Yet if the Doctor had omitted these Two Points, his Book would have dwindled into a much narrower Compass, and perhaps not have deserv'd to be set up among Mr. L's Unanswerables. Every Father has a *fulness of Power* over his Children; but it is only for their Good. If he uses it contrary to that, he is an *Usurper*, and ought to be restrain'd; tho' *Filial Duties* can never be extinguish'd.

V. Yet concerning the *Pope's Authority*, it must needs be confess'd, that some Protestant Divines can blow hot or cold, and make it little or great, as occasion serves. Dr. Barrow takes it generally in the meridian Altitude, as high as he pleases, for more Convenience of publick Hatred. And Bishop Brambal, with as much Ease, sets it below the Horizon, almost quite out of Sight. The first tells us p. 5, *How Dr. Barrow* from Card. Zabarell, that many, *who would* please Popes, did persuade them, that they could do all things whatever they pleased; yea and things ^{describes the Pope's Power.} Unlawful; and so could do more than God.

VI. He informs us, p. 5, &c, that one in his Ear call'd him, *Prince of the World*. Another, *King of Kings and Monarch of the Earth*. A Third, that he had all Power both in Earth and Heaven. Nay, that he had all Power above all

Powers both of Heaven and Earth. He adds, p. 31, That some of his Privileges by divine Sanction are these: That it belongs to him, to *Convo-*
cate General Synods at his pleasure; and to over-
rule the Debates in them; so that none may pre-
sume to contest or dissent from his Dictates. To
void Promises, Vows, Oaths &c by his Dispensa-
tion. And that such as *Question any of the*
Points, are only *Semi-Romanists.* p. 39.

VII. He goes on, p. 183, *You may call it*
what you please; but it is Evident, that in Truth
the Papal Monarchy is a Temporal Dominion. p. 192,
The Pope's Superiority is an absolute Power to
Act without, or against the Consent of the Church;
and limited by no Bounds but its own pleasure.
p. 200, 201, *Such an Authority, as this Pretence*
claimeth, must necessarily — throw the Church into
sad Bondage. All the World must become Slaves
to one City, its Wealth must be derived thither;
its Quiet must depend on it. — Let it be however,
of Right, limited by divine Laws, or human Ca-
nons; yet will it be continually encroaching, and
stretching its Power; till it grow Enormous and
Boundless. It will not endure to be pinched by any
Restraint. It will draw to itself the Collation of
all Preferments &c. So that the most absolute Ty-
ranny, that can be imagined, will ensue. p. 202,
It is Evident, that the Papacy hath devoured all
the Privileges and Rights of all Orders in the
Church, either granted by God, or established in
the Ancient Canons. The Royalties of Peter are
become immense. p. 203, *There are those, who dare*
in plain terms call him Omnipotent, and who as-
cribe infinite Power to him. p. 271, *They did at-*
tribute to him Titles strangely High, of Vice God,
of Omnipotency &c.

VIII. On

VIII. On the other Side, Bishop (3) Bram-^{Bishop}
hal assures us. 1st, That all Christian Nations ^{Bramhal's}
do Challenge the Right to themselves, to be the last ^{Account of}
Judges of their own Liberties and Privileges. it.

2^{ly}, " That the Kings of France are acknow-
" ledg'd by the Popes themselves to be the
" most Christian, the eldest Sons of the Church,
" and Protectors of the Roman See; yet
" the Pope cannot command or ordain any
" thing directly or indirectly, concerning any
" temporal Affairs, within the Dominions of
" the King of France.

3^{ly}, " That no Command whatsoever of the
" Pope, can free the French Clergy from their
" Obligation to obey the Commands of their
" Sovereign.

4^{ly}, " That the Commissions and Bulls of
" the Pope's Legates, are to be seen, examin'd,
" and approv'd by the Court of Parliament,
" and to be registred and published with such
" Cautions and Modifications, as that Court
" shall judge Expedient for the Good of the
" Kingdom; and to be executed according
" to the said Cautions, and not otherwise.

5^{ly}, " That the Prelates of the French Church
" (altho' Commanded by the Pope) for what
" Cause soever it be, may not depart out of
" the Kingdom without the King's Command
" or License.

6^{ly}, " That the Pope can neither by him-
" self, nor by his Delegates, judge of any
" thing which concerns the State, Preemi-
" nence, or Privilege of the Crown of France,

(3) In his Vindication of the Church of England
Disc. 3. Ch. 8.

“ nor of any thing pertaining to it. Nor can
 “ there be any Question, or process about
 “ the State or Pretension of the King, but in
 “ his own Court.

7ly, “ That Papal Bulls, Citations, Sen-
 “ tences, Excommunications and the like, are
 “ not to be executed in *France*, without the
 “ King's Command or Permission.

8ly, “ That neither the King, nor his Realm,
 “ nor his Officers can be excommunicated or
 “ interdicted by the Pope, nor his Subjects
 “ absolved from their Oath of Allegiance.

9ly, “ That the Pope cannot impose Pen-
 “ sions in *France* upon any Benefices having
 “ Cure of Souls; nor upon any others, but
 “ according to the Canons &c.

10ly, “ That Ecclesiastical Persons may be
 “ convented, judged, and sentenced before a
 “ secular Judge, for the first grievous or enor-
 “ mous Crime; or for lesser Offences after a
 “ Relapse.

11ly, “ That all the Prelates of *France* are
 “ obliged to swear Fealty to the King, and
 “ to receive from him their Investitures for
 “ their Fees, or Mannors.

12ly, “ That the *German* Emperors have in
 “ many Instances maintain'd the Rights of the
 “ Empire, notwithstanding all Opposition made
 “ against them by the Pope. And that the
 “ electoral College and other Princes of the
 “ Empire told *Benedict XII*, that they would
 “ maintain, defend, and preserve inviolate, the
 “ Rights, Honours, Goods, Liberties, and Customs
 “ of the Empire, and their own Electoral Right,
 “ belonging to them by Law or Custom, against all
 “ Men of what Preeminence, Dignity, or State
 soever,

“ *soever, notwithstanding any Perils, or Mandates,*
 “ *or Processes whatsoever.*

13ly, “ That the Kings of Spain, both as to
 “ Spain, Flanders, and Sicily, the Kings of Por-
 “ tugal, and the State of Venice all maintain
 “ the Rights and Liberties of their respective
 “ States, with as much Opposition to the Pope,
 “ as to any other Invader whatsoever.

Lastly, “ That when England own'd the
 “ Pope's Authority, his Decrees had not the
 “ force of Laws here, without the Confirma-
 “ tion of the King. That the Kings of En-
 “ gland suffer'd no Appeals to Rome out of
 “ their Kingdoms. No Roman Legates to En-
 “ ter into their Dominions, without their Li-
 “ cense; and declared the Pope's Bulls to be
 “ void.

IX. Dr. Barrow p. 204 & seq. pretends to dis-
 cover Politick Views in all the peculiar Arti-^{Politick}
 cles of the Roman Church; in the Immunity^{Views.}
 of the Clergy, the Exemption of Monasteries,
 Purgatory, Merit, Vows, Efficacy of Sacra-
 ments, Transubstantiation &c. And it is well
 if the Scripture too be not thought too Politick,
 for what we read in Leviticus, of Sacrifices, of
 Aaron, of the Tabernacle, of Nadab and Abi-
 hu, of the Leprosy, of Uncleanesses, of Ex-
 piations, of Solemnities, of Vows. Besides,
 what we find in Numbers and Deuteronomy of
 the Levites and Priests, does, in the Doctor's
 Language, somewhat more than squint at the
 Advantages of the Priest-hood. But if this be
 his Policy; I know not where it will End;
 unless it be in this, that if any Regards to the
 Priest-hood can either be discover'd or feigned
 in Religion (for a great Part of the Doctor's
 Views are only Fiction) then Free-thinkers

may be allow'd to speak as *freely*, That Religion is nothing else but *Policy* and *Priest-craft*. Which, as it was not the Doctor's *Interest*, so I cannot believe it was any Part of his *Design*.

X. That the *Pope*, ever since *Christianity* was profess'd peaceably in the World, had always the first Place among the *Bishops*; the Doctor does not deny. Much less that *St. Peter* was Prince of the *Apostles*. To take the true Measure of their *Authority*, is the whole Question. Which yet would be none at all, if either *Gelasius I.*, or *St. Leo* might be heard. They lived long before *Phocas*, and were much esteem'd in their Generation. But the Doctor, it seems, either has or pretends a Prejudice against them. He says, p. 27, they were *Popes* of high Spirit, and bold Face, ever aspiring to scrue the *Papal Authority* to the highest Peg. At least *St. Gregory* was none of these. He was, by the Doctor's Confession, p. 18, a prudent, meek, and holy Man. He left this World above Eleven Hundred Years since; and so knew nothing of our Disputes. We both receiv'd our *Christianity* from him; and so should not be afraid of his Arbitration. He tells us then 1st, (4) 'Tis Evident to all that know the Gospel, that the Care of the whole Church was, by our Lord's Voice, committed to the Apostle *St. Peter*.

2^{ly}, (5) When Bishops commit a Fault, says he, I know not what Bishop is not Subject to it, the See of Rome. If every Bishop, in case of Delinquency, be Subject to the See of Rome; this

St. Gregory the Great,

(4) Lib. 5. Epist. 20. Ult. Edit.

(5) Lib. 9. Epist. 59.

See has undoubtedly a *Primacy of Jurisdiction* over them. But it is neither True nor Probable, that the Church, in St. Gregory's Time, had invested it with any such Jurisdiction. He must therefore necessarily suppose, it was derived from St. Peter by the Institution of Christ.

3ly, How else could he think it was in his Power, to give his *Missionary*, and our *Apostle*, St. *Augustin*, the first Bishop of *Canterbury*, that Jurisdiction, which the See of *Canterbury* still Challenges (6) over all the British Bishops, without ever demanding their Consent, and in a direct Opposition to their stubborn and refractory Spirits? This *Action* speaks his Thoughts more evidently, than any Words whatsoever. And 'tis apparent, that nothing agrees so little with the Character of a prudent, meek, and holy Man, as manifest *Usurpation*, *Robbery*, and *Sacrilege*.

§. 2.

Incurable Scepticism.

I. THE Author's Design, as we find by the Preface, is *Retaliation*, or a Revenge upon Papists for saying, that Protestant Maxims utterly overthrow all Certainty in divine Matters, and consequently Faith it self. And in my Opinion, his Discourse after all will not serve much to settle it.

1st, 'Tis impossible, any Protestant can be sure, that his whole Bible is the Word of God. I instance particularly in the *Revelation*, Protestants not sure that their whole Bible is the Word of God.

(6) Apud Hen. Spelman. T. 1. Concil. p. 90, 99.

which was certainly doubted of by many learned and great Men in the first Centuries. And therefore can never have an *undoubted Authority*, unless we can securely rely upon the *Church's Agreement* in after Ages. For to say, it is not in the Power of Man, to forge a Book of pretended Mysteries and Revelations with an Air of Gravity and Instruction, is evidently False.

The Sceptick seems to make all Protestant Faith uncertain.

2ly, The Author seems to suppose, p. 1, 6 &c, that the *Scripture*, consider'd meerly in itself, and without any help at all from *Tradition*, is the *Rule of Protestant Faith*. If so, their Faith must needs be *uncertain* upon several Accounts. 1st, 'Tis impossible that a History of what happen'd in the beginning of the World, or many Thousands Years since, should be *self-evident*. The Books of *Moses* then cannot have that degree of Evidence; and unless they be True the (1) rest of the *Scripture*, and even the (2) *Gospel* is False. But if we cannot securely rely upon the Testimony of the *present Church*; how can we be sure, that a *History*, which is not *self-evident*, was written by *divine Inspiration*, or even that it is True, without having recourse to such Arguments, as cannot be known but only by *Tradition*, or *Historical Accounts* of Times past? 2ly, The same Reason holds as to the *Gospels* themselves. For they are a *History* of what past above Six-

(1) See Josh. 1. v. 7, 8. 1 Kings 2. v. 3. 2 Kings 14. v. 6. Ch. 21. v. 8. Ch. 23. v. 25. 2 Chron. 25. v. 4. Ch. 34. v. 14. Nehem. 8. v. 14. Ch. 10. v. 29. Mal. 4. v. 4.

(2) St. John 5. v. 45, 46. Ch. 1. v. 45. St. Luke 24. v. 27. Acts 3. v. 22, 25. Acts 7. v. 37.

teen Hundred Years ago. And therefore cannot be *self-evident* as to their *Truths*, much less, as to their being *Inspired*, that is, as to their being the *Word* of God, or the *Rule* of Faith. 3^{dly}, This Argument also holds in respect of all the other *Books*, both of the Old and New Testament. It not being *Self-evident*, that any one of them was written by *Divine Inspiration*. Whoever therefore undertakes to separate *Scripture* from *Tradition*, and the *Authority* of the present Church, must necessarily strike upon this Rock, that he renders all Faith uncertain. Which is the true Reason of the prodigious Growth of *Deism* and *Atbeism*, since the Reformation. That the Author of *Incurable Scepticism* does, by many other Principles, open a Door to these, might be easily Demonstrated, if it were worth the while. I think it scarce is; and shall therefore chuse rather to hear him swagger.

II. That the Faith of Papists, says he, p. 1. *The Sceptick's Design.* neither plenary nor pure, many have Demonstrated. Stoutly said! That it is not firm or unshaken, I here undertake to prove; and to shew, that admitting their Hypotheses [of the Church's Infallibility] a Papist cannot with a certain and firm Faith be persuaded of the Truth of any thing, ---- not even of those Articles which were truly revealed by God. So in his Preface, he tells us his Design is to shew, that granting the Church cannot err, her Infallibility ---- can confer certainty upon nothing else. And now methinks, the Design has so much of a Paradox in it, that few wise Men will give themselves the trouble to examine the Performance.

1st. He is to prove, that if the Roman Church be *Infallible*, we cannot yet be sure of the

the Truth of those things, which she certainly teaches to be reveal'd, as *Transubstantiation*, the *Sacrifice of the Altar*, &c.

2dly, That, supposing the *Infallibility* of the Roman Church, we cannot be sure that Christ is the Son of God, that he was Born of the Virgin *Mary*, that he suffer'd under *Pontius Pilate*, that he was Crucified, Dead, or Buried. But how the Church's *Infallibility* should make it impossible for us to be sure of any of these Truths, is a Riddle. They are all undeniably evident in the Gospel, which an Infallible Church acknowledges to be the Word of God. Supposing this, have I not all the reason in the World to be sure of them? But the *Sceptick* knows not where to find this *Infallibility*; whether in the Pope, or in a General Council apart, or in the Pope and Council together, &c. No matter. Philosophers know not where to find the *Soul*; whether in the whole *Body*, in the whole *Brain*, in the *Glandula pinealis*, &c. But he would be rather a Calf, than a Philosopher, that should conclude from thence, that perhaps a Man has no *Soul* at all. However, the Question is not at present, whether the Catholick Church be *Infallible*, or not; but only, whether her *Infallibility* makes all Points of Faith uncertain, or no; since the *Sceptick* is pleas'd to make both a *Question*, and a *Book* of this, as if he thought there were a Difficulty in it. As to the *Scripture*, the Truths, which it contains, are not all of one Sort.

Different
Degrees of
Evidence
in the Scri-
pture.

Some are undeniably Evident, as that Jesus Christ is the Son of God, that he had Twelve Apostles, that he dyed upon a Cross. Others undeniably obscure, as the Name or Number of the Beast, Rev. xiii. v. 18. and, if you please,

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1 Cor. xv. v. 29. 1 Pet. iii. v. 19, 20. Others are only of an *Inferior Evidence* (as that the Holy Ghost proceeds from the Father and the Son, own'd by Protestants in their Creed, and in the 5th of the 39 Articles; but deny'd by the Greeks, and the chief Ground of their Schism) or of an *Inferiour Obscurity*, *Psal. lxxviii. v. 13, 14.* The first of these Kinds needs no other Proposal of the Church, but only this, that we receive the Scripture it self from her. Let us now see with what Arguments the Gentleman drives on his daring Project.

III. *First Obj.* p. 7. The *Scripture alone* is in no case the *Rule of Faith* to those of the Church of Rome. *Objections.*

Ans. Excluding Tradition and the Church's Authority, we cannot certainly know, which Books are *Scripture*. But having once receiv'd the *Scripture* from her, we need no other Guide nor Rule, to be sure of all those Points, which are undeniably Evident in it. Yet if we believe the Scripture it self, we must *steadfastly hold the unwritten Traditions* of the *Apostles*, 2 *Thess. ii. v. 15.* and where the *Evidence* is disputable; we must hear those Pastors, which God has appointed *for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, till we all come in the Unity of the Faith, and of the Knowledge of the Son of God,-- that we henceforth be no more Children, tossed to and fro, and carried about with every Wind of Doctrine,* Eph. iv. v. 12, 13, 14.

Second Obj. p. 17, 18, 19, &c. Against the *Infallibility* of the Church, he produces *Ockam*, or at least them whose Opinion he relates; for *Ockam*, says he, in his *Dialogues* never speaks in his own Person, *Alliacensis, Waldensis, Panormitan,*
Anto-

Antonius, Cusanus, Clemangis, Jacobatius. 2, Tostatus, Halensis, Turre-cremata, Jo. Fr. Picus Mirandula, &c. Yet there is no Sentence, says he, pronounced against these Writers, no Mark set upon them, not the least Censure inflicted.

Ans. 1st, Besides that, this is giving and taking; and recalling that, which was supposed to be granted: Will it follow from what these Authors assert, that we have not the *Scripture* from the Hands of the Church? Or that we cannot be sure of those Points, which are undeniably Evident in it? 2^{dly}, A considerable Part of this Objection is already Answer'd, *Part 2. p. 240.* the rest, upon Examination, will do the *Sceptick* but little Service.

Ockam.

HIS *Dialogues* are in the *Indices* of prohibited Books. Tho' his Design was only an Exercise of Wit. He does not pretend to confine himself to the Opinions of (3) Catholics, nor even to such as had ever been held. But leaves it to the Reader, by the Weakness or Solidity of Arguments and Inferences, to judge of their Truth. I only take notice, 1st,

(3) *Dial. Par. 1. lib. 5. cap. 34. Disc.* Nolo ut, quod teneas in mente, reveles; sed responsiones aliquas, quæ cogitari vel teneri potuerint à quocunque, non differas recitare. — Quod istum modum teneas à principio acceptavi. Quia sententias contrarias quorumcunque Catholicorum, & Haereticorum, & interdum alias, quæ a nullo Christiano tenentur, — te desidero recitare. Sic enim multiplicius & efficacius exercitabimus Studiorum ingenia.

That

That those Words, [*It is rash to say, a General Council cannot err against Faith,*] are spoken of a General Council in an improper Sense; such as *Bellarmin* calls *Concilia generalia reprobata*: Not of a Council that teaches the publick Faith of the Church. For, we are told in the same place, that (4) *the Church is Infallible*. 2dly, That these, [(5) *It is rash therefore to affirm, that the whole Multitude of Christians, having the use of Reason, will never err against Faith,*] are not *Ockam's* Judgment. For he (6) says, he knows none of this Opinion, and even grants it is False.

(4) *Lib. 5. cap. 25.* Una sola est Ecclesia militans, quæ contra fidem errare non potest. Quia de solâ universalî militante invenitur in Scripturis Authenticis, quod errare non potest.

(5) *Lib. 5. cap. 35.*

(6) *Ibid. Disc.* Quæso ut mihi reveles an aliqui sentiant, quod tota multitudo Christianorum, valeat hæreticâ pravitate fædari? *Mag.* Nescio aliquem Christianum, qui hoc teneat. *Disc.* Liceat nescias Christianum aliquem hoc tenere, tamen pro hoc aliquas rationes exco-gitare nitaris. *Mag.* Ad Quæstionem falsam, nulla ratio nisi Sophistica potest adduci. *Disc.* Concedo &c. *Mag.* Quod tota multitudo Christianorum, usum rationis habentium, possit contra fidem errare, tali ratione probatur, &c. & *Lib. 5. cap. 9.* Ad Undecimam dicitur, quod de solâ Ecclesiâ militante in generali asseritur, quod non potest contra fidem errare; cum hoc tamen fiat, quod sit aliqua Ecclesia particularis, quæ non potest errare contra fidem. Sicut conceditur, quod Congregatio fidelium errare non potest; & tamen simul cum hoc conceditur, quod Concilium generale contra fidem errare non potest.

Petrus de Alliaco.

Peter d'Ailly, Cardinal of Cambray, and one of the Presidents of the Council at Constance, lays down Three (7) Assertions, says the Sceptick, 1st, That a General Council can depart from the Law of Christ. 2dly, That the Church of Rome, which is distinguished from the whole Congregation of the Faithful, as the Part from the whole, may fall into Heresy. 3dly, That the whole Multitude of Clergy and Laity may Apostatize from the true Faith. How prittily may a Man deceive his Reader without telling a Lye? He adds, that when this Lecture was opposed by a Parisian Doctor, he largely defended it in his Reply, which he Entituled *de Resumptâ*.

Peter d'Ailly, when he was neither Cardinal nor President, but only a Graduate of Paris, in a *Vesperial* or *Academical Discourse*, (8) relates contradictory Opinions (chiefly out of Ockam's Dialogues) which he calls *Assertions*. The first, says he, is, in which commonly all the Faithful

(7) In Quæstione Vesperiarum. Art. 3.

(8) Recitandæ sunt quædam Assertiones, circa istam materiam, plurimum differentes. Prima est, in quâ communiter omnes fideles videntur convenire, quòd tota Ecclesia, sive multitudo omnium Christianorum hæreticari non potest, sive contra fidem errare. Secunda, quòd nec etiam Concilium generale. Tertia, quòd nec Romana Ecclesia. Quarta, quòd nec Collegium Cardinalium. Quinta, quod nec Papa Canonice intrans. Aliæ autem sunt quinque Opiniones, prædictis valde repugnantes. Una est, quòd Papa intrans Canonice, Hæreticari potest &c. Decima est, quod tota multitudo non solum virorum, sed etiam mulierum, usum rationis habentium, potest errare contra fidem.

seem to agree, That the whole Church or Multitude of Christians, cannot fall into Heresy or Error against Faith. The second, That a General Council cannot. The third, That the Roman Church cannot. The fourth, That the College of Cardinals cannot. The fifth, That the Pope duly chosen cannot. And at the end concludes, contrary to what the Sceptick advanced, that (9) there will always be adult Persons in the Church, endued with Faith, Hope, and Charity.

In his Resumpt, he declares that what he speaks there, is not said by way of Assertion, but only by way of Dispute. (10) Which makes me almost afraid, that some of Mr. L's Unanswerables may now and then want some few Grains of Fair-dealing. What the Sceptick writes of *Thomas Waldensis* encreases my Suspicion.

Waldensis.

1st. This Divine, writing against the *Wiclitites* and *Hussites*, in Defence of those Articles of Faith, which now the Protestants impugn, holds, that the (11) See of Rome is Infallible. Tho'

(9) Ex predictis sequuntur aliquæ Propositiones Corollarix. Prima est, quod semper in Ecclesiâ Universali erunt plures adulti, illustrati veritate fidei &c.

(10) In fine. Hæc dicta sint de tertiâ Conclusionē, & suis Adjunctis; & de totâ istâ Quæstione, solum Disputativè, & non Assertivè.

(11) In Doctrinali antiquæ fidei contra Wiclitistas & Hussitas, Tom. 1. lib. 2. cap. 48. Quid mirum si Christo rogante (Luc. 22. v. 32.) Romana Ecclesia non potest in fide deficere? Non est magnum, Hæretice, non est magnum, ut quod per se caderet, Christo sustentante, non possit

Tho' he thinks a General Council may err, if it wants the Pope's Approbation; and that the Church at *Rome* may err, excluding the Pope.

2^{ly}, He holds, that when a new Heresy appears, (12) all the Faithful ought to have recourse to the present Church, which still preserves the true Apostolical Doctrine.

3^{ly}, That, in the Creed, to believe (13) *the Catholick Church*, is the same thing as to believe, that she has the true Belief of God, and the true Sacraments.

4^{ly}, That in matters of Faith, the (14) Catholick Church can neither deceive, nor be deceived.

5^{ly}, That the (15) Sense, in which the Church understands the Scripture, must necessarily be believ'd.

6^{ly}, That the (16) Church of Christ consists of the Pope and Pastors, and that it is to be believ'd (17) under pain of Infidelity. Yet he thinks

possit cadere. — Ergo audacter dico, in Christi nomine & Christo juvante, Romanam Ecclesiam in **Doctrina** Christi esse impeccabilem. Interrogat quis, unde Romanæ Ecclesiæ tanta Auctoritas? Mihi videtur, ex Confectione Christi, ad Confessionem Petri primi Pontificis.

(12) Ibid. cap. 18.

(13) Ibid.

(14) Cap. 19. Non dixit (*Matth. xxviii. v. 20*) tecum sum, scilicet aliquâ singulari personâ, sed vobiscum sum, cum totâ Ecclesiâ Catholicâ & Apostolicâ, quæ seduci non potest nec seducere; & habet fidele Testimonium de Christo, & novit omnia Mysteria sponsi sui.

(15) *Tom. 3. Tit. 7. cap. 63.*

(16) *Tom. 1. lib. 2. cap. 17.*

(17) Cap. 20. Et hoc est Secundum Dictum gloriosum de Ecclesiâ, quod scilicet ipsa sola est cujus testimonium est tantæ Auctoritatis & Præconii, ut ipsos Libros divinarum Scripturarum taxare, & de eorum Authoribus certificare possit fideles, nec fas erit tanto testimonio

contraria.

thinks the Church's Authority is not above the Scripture; but (18) Subordinate to it.

"Waldensis teaches, says the Sceptick, that
"the Church, which is the infallible Rule of Faith,
"is neither Pope nor Council, which have some-
"times erred; but the Series and Collection of all
"Doctors successively from the Apostles to our Times.
"Tom. 1. lib. 2. cap. 19. That what the rest
"teaches is to be regarded only as the Institution of
"the Elders, and paternal Admonition; cap. 27.

Never was poor Text so mangled and disjointed. What this Learned Divine says, is (19) this. 1st, That the infallible Church, we profess

contraire. Tom. 1. Doctrinâ 2. Dico quod Ecclesia eam doctrinam docet esse credendam sub pœnâ Contumaciæ. Ea dico, quæ præsens est, — ei inquam credi debet sub pœnâ perfidiæ.

(18) Tom. 1. lib. 2. cap. 21. Fides ut est Ecclesiæ Catholicæ in hoc accedit fidei Scripturarum, quod non licet de ipsa dubitare, eo quod Testimonium Ecclesiæ Catholicæ est Objectum fidei Christianæ; & Legislatio, Scripturæ Canonice. Subjicitur tamen ipsi, sicut Testis Judici, & Testimonium veritati, sicut Præconizatio Definitioni, & sicut Præco Regi. Tom. 3. Tit. 7. cap. 63. Hoc est quod superius dixi, Quantum libet emineat Scriptura divina Sanctioni Ecclesiæ, ipsa tamen taxabit Sententiam ejus, quo aliter sentire non possis, & cujus Interpretationi resistere, est Capitalis Culpa, dicit Origenes.

(19) Tom. 1. lib. 2. cap. 18, Etsi Lex naturæ certissima est, quam gerunt homines scriptam in cordibus suis, ut refert Apostolus, Rom. 1; multo magis Lex Christi habet certissimum interpretamentum suum in cordibus fidelium, succedentium sibi ipsis ab initio nascentis Ecclesiæ, & temporibus Apostolorum, usque in Sempiternum; secundum quod per Prophetam dicit Dominus, Hoc Testamentum, quod testabor ad illos, dando leges meas in cordibus eorum, Et in Sensibus eorum scribam eas. Cap. 18, Hæc est Ecclesia Symbolica, Ecclesia Christi inquam Catholica & Apostolica, mater credentium populorum,

profess in the Creed, (*in Symbolo*, which he therefore call the *Symbolical Church*) being the *Catholick* or *Universal Church*, is not only *Universal* in respect of *Place*, or the *Church of all Nations*, in the Scripture Sense; but also in respect of *Time*, or the *Church of all Ages* from the Apostles to the end of the World: 2^{ly}, That as the Law of Nature is Engraved in our Hearts; so the Faithful in all Ages have an *infallible Interpretation* of Christ's Law written in their Hearts, by which all Heresies are Condemn'd. 3^{ly}, That the whole present Church is only a Part of the *Symbolical*, altho' they always agree in Doctrine. 4^{ly}, That the *Symbolical Church* comprehends the Holy Fathers and the Apostles themselves; and has therefore a degree of Authority superior to the

quæ fidem habet indefectibilem, secundum promissum Christi ad Petrum, qui tunc figuram gessit Ecclesiæ, *Ego rogavi pro te, Petre, ut non deficiat fides tua*. Non est ergo specialis Ecclesiæ; non Africana, ut Donatus dixit [*this in the Latin the Sceptick omits*] nec utique particularis illa Romana, sed universalis Ecclesiæ; non quidem in Generali Synodo congregata, quam aliquoties errasse percepimus; velut illa Ariminensis congregata sub Taurò Præfecto, & illa Constantinopolitana [Quini-sexam intelligit, *in Trullo dictam*] sub Justiniano minore, tempore Sergii Papæ secundum Bedam, & quædam aliæ: sed est Ecclesiæ Christi Catholica per totum Mundum dispersa, à Baptismo Christi per Apostolos, & cæteros Successores eorum, ad hæc tempora devoluta, quæ utique veram fidem continet, & testimonium Christi fidele, sapientiam præstans Pavulis, inter extremos Errores stabilem retinens veritatem. Cap. 25, Verè enim ad omnes hæreses compescendas, & omnes Tractatus & Definitiones teminandas in materia fidei, sola via est, in quâ errare non contingit, concors Patrum Sententia, ab ipsis Apostolorum sedibus, usque ad nostra tempora fideliter compilata.

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present; tho' the Doctrine, according to the Promise of Christ (St. *Matth.* xxviii. v. 20.) is the same in both. *sly*, That none of the Apostles could confer *Infallibility* upon the Sees, which they erected. But the *Sceptick*, by leaving out part of his Words, and jumbling the others unduly together, has made him say what he never thought of.

Panormitan, S. Antoninus.

The First, *cap. significasti*, de Electione, says, in things concerning Faith, a Council is above the Pope, but neither of them is Infallible. Which *S. Antoninus* transcribed, and deliver'd as his own Opinion. Par. 3. Summæ. Tit. 23. cap. 2. §. 6.

Ans. They evidently speak of a Pope and Council *separately*; not of a General Council delivering the Faith of the Catholick Church. So that the Objection is not to the purpose. Let *S. Antoninus* speak for them both. He says, (20) tho' the Pope, as a private Person, might fall into Heresy, and if he persisted in it after due Admonition, would cease to be Pope: Yet if he uses a Council, and calls for the Assistance of the universal Church, then by the Order of God, who said, I have asked for thee, &c,

(20) *Ibid. cap. 3. §. 3*, Licet ut Persona singularis ex motu proprio agens, errare possit in fide [*Et, si vellet in hæresi pertinaciter permanere, videretur à Papatu eo ipso dejectus, inquit Ibid.*] tamen utens Concilio, & requirens Adjutorium universalis Ecclesiæ, Deo Ordinante, qui dixit, Ego rogavi pro te &c, non potest errare. Nec potest esse quod universalis Ecclesia accipiat aliquid tanquam Catholicum, quod est Hæreticum.

he cannot err. Neither can the universal Church take any thing for Catholick Doctrine, which is Heretical. Thus S. Antoninus.

Nicolaus de Cusa.

Cardinal Cusanus, says the Sceptick, alloweth indeed Oecumenical Councils to be Infallible. But requires — “ that the Council regulates it
“ self, by the Rules of the Holy Ghost laid
“ down in Scripture, and in the Definitions
“ of precedent Councils. Otherwise that,
“ howsoever free and universal, they may be
“ appealed from and protested against. Concord. Cath. lib. 2. cap. 3. & 4.

Ans. His Words and Sense are extremely perverted. He (21) says, 1st, The true Faith always was and always will be necessarily the same, and unchangeable. 2^{ly}, That the Faith of the Roman Church cannot be retracted by any General Council. 3^{ly}, That if a Council oppose the Faith of the Roman Church, it may be lawfully appeal'd from, and protested against. If so, lawful Councils may

(21) Cap. 3. Debet sacrum Concilium universale Regulis S. Spiritus, jam in Canone Sacrae Scripturae ac praeteritis Conciliis apertis, dirigi, maxime in negotio fidei, quae una & invariabilis necessario, sicut fuit, permanebit, & tunc Definitio ex allegatis sumpta absque errore necessario est. Unde si ea non servantur, maxime libera omnium audientia, ac ubi aliqua attentarentur in Synodis quae obviarent fidei Romanae Ecclesiae, Protestatio juste ac simul & Appellatio ad futurum aliud Concilium fieri potest. Cap. 4, Ex hoc etiam elici potest, fidem Romanae Ecclesiae, in nulla Synodo universali retractari posse.

be

be certainly known *a posteriori*, if not otherwise.

Nicolaus de Clemangis.

HIS Treatise, and Conferences with a Scholastick Divine of *Paris*, concerning the Infallibility of a General Council, are in the *Indices* of prohibited Books. He wrote them at the Time when the Council of *Constance* was sitting, says *Monf. du Pin*, Cent. 15. p. 71, and the University of *Paris* did vigorously maintain the Infallibility of General Councils. But he says himself, at the end of his Works, that he has no Design to affirm any thing, but only to propose his Doubts and Difficulties, that the matter may be clear'd up. — Tho' he does not oppose the Infallibility of Councils in matters of Faith, which he acknowledges, but only in Questions of Fact, about Morality or Discipline. The Sceptick then did ill, p. 22, to urge the Testimony of *Clemangis* (in *Disp. de Conciliis*) since he had himself told us, p. 20, that he affirms nothing, but only Disputes for finding out the Truth.

Dominicus Jacobatius.

THE Sceptick objects him, p. 20, 22. Yet he tells us, p. 20, As for *Jacobatius's* Opinion, it plainly is, that Obedience is then immediately to be given to the Decree of a Pope or Council, when it is Consonant to the Definition of some former, even particular Council, which had been receiv'd by the universal Church. I need say no more. Where the Church was in the time of

our Saviour's Passion, is but little to the Purpose. Of the other Divines, see *Par. 2. p. 240.*

V. *Third Obj. p. 28. &c.* The Church is not Infallible in every thing. Therefore perhaps in nothing.

Ans. The Apostles were not Infallible in every thing. Were they then in nothing? If so, good Night, *Scripture!*

VI. *Fourth Obj. From p. 34 to p. 63,* The Pope is not Infallible.

Ans. Against *Bellarmin* this might be something; but it is nothing against the Church.

VII. *Fifth Obj. p. 63,* The *Infallibility* of the Pope and a General Council, consenting together, is not sufficiently certain.

Of General Councils. *Ans.* To a General Council, properly speaking. Two things are requisite. 1st, That all Catholick Bishops be invited, and that a considerable Part be present. 2^{ly}, That it deliver the *Publick Faith* of the Church; I mean that, which was either the *Publick Faith* of the Church, before the Council met (as the *Divinity of the Son*, was publicly and expressly believ'd by the Church, before the Council of *Nice*; and *Transubstantiation* before the Council of *Trent*) or is at least such from the time of the Council. But this the *Sceptick* puts off till p. 110. so that he runs upon a Fool's Errand, and thro' a (22) great many Errors, for no less than 47 Pages together.

VIII.

(22) 1. *Ch. 12. p. 67,* He says, there was never any Councils Oecumenical. A noble Advocate for the certainty of *Christian Faith*. Yet it is remarkable, that one of the most considerable Men in the *Arian Faction* acknowledges, that in the Council of *Nice*, were assembled all the most eminent Prelates

VIII. Sixth Obj. p. 110, *It cannot be known, Of the Church's* says he, *from the subsequent Approbation of the Church, which were lawful Councils, or whose Approba- tion.* Definitions we may securely rely upon. This he

Prelates of Europe, Africa, and Asia: Eusebius Lib. 3. de vitâ Constantini. cap. 7. But, how did they represent the absent Bishops? By delivering their Faith.

2. Ch. 13. p. 72, *Altho' there were Oecumenical Councils, it would be always uncertain, says he, which they were. Nobly advanced for the certainty of Christian Religion. But why always? p. 73. Because, forsooth, some say the Council at Sardica, anno 347, was Oecumenical; others deny it. No Wonder: The Number of Bishops is altogether unknown. Besides, Bellarmine, says he, reckons 32 General Councils; 18 approved; 7 Condemn'd; 6 partly approved, partly Condemn'd; and one (at Pisa) neither manifestly Approved, nor manifestly Condemn'd. Bosius numbers 18, Bannes 15, or at most 17. Of these the Council of Constance, Sess. 39, omits 4 or 5. Clement VII rejects yet more. For in his Bull of Priviledge for the Florentine Synod, he calls it the eighth General Council. Pray, Sir, have there not been long Disputes in the Church, concerning the Number of Canonical Books? Does it follow from thence, that these cannot be the Rule of Faith; or that no Canonical Book is certain? Does a Dispute concerning the Council of Sardica, for Example, or Siena, make all the rest doubtful? The first at Nice, the fourth at Chalcedon of 520 Bishops (the Sceptick, p. 78, reckons 600) or the last at Trent? After the first Nicene Council, says he, of whole Univerſality none doubts, [tis not then always uncertain which they are] comes that of Sardica. I find none, says he, which deny the first Ephesine Council to have been General. Yet he denies it p. 74, it may be call'd Lawful, says he, but cannot be Oecumenical. The Council of Chalcedon is acknowledg'd by all, says he in the same place, to be Oecumenical: Yet as to the 13th Session, in which notwithstanding all the Canons of the Synod were made, it is rejected by Baronius, Lupus, and many others, because the Legates of Rome and the Bishops of Egypt were then absent. What is this to the Definition of Faith, or to the other Sessions?*

he proves, pag. 112, from these Inconveniences. 1st, *That hereby particular are equalld, and put in the same Condition with General Councils. Not to say that it would be foolish and absurd to call*

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Clement VII call'd the Council of Florence the Eighth Oecumenical Council, because it is the Eighth of those which the Greeks then receiv'd in common with the Latins. The Council of Constance does not say there are no General Councils, which it omits; but that those which it reckons up, are the chief, *maximè autem &c.*

3. Ch. 14. p. 81, *He raises Scruples against the lawfulness of Councils; and ch. 15. p. 87, says It is uncertain whether any Councils have been free. How would S. Athanasius have been taken with such an admirable Advocate for the Council of Nice! The Sceptick, p. 90, tells us indeed, upon the Credit of an Arian, that Eusebius, Theognis, and Maris, repenting of their Subscription, came to the Emperor, and told him, we have done wickedly, O Emperor, in that, being terrify'd by you, we have subscribed to Heresy. But we believe Philostorgius no more of the Council of Nice, than we do F. Paul of the Council at Trent. And since the Ephesine Council may be call'd lawful, p. 74, we cannot but hope that others may be so too.*

Pag. 90, *He produces Richerius's Complaint of the Slavery of all Councils from Gregory VII to the Council of Constance. But since this at Constance was undoubtedly free, we should not scruple to accept those which it receives. Richerius's Words too are wrong Translated. For hoc regimine is not his [the Pope's] Government, but this Government, viz, by conferring Ecclesiastical Dignities and Benefices, of which Richerius complains. Pag. 91, He makes Richerius say too, the Bishops at Trent had not the essential Liberty of Councils. Which is more than I can see in his Words, or I suppose was in his Thoughts, notwithstanding his heat against the Court of Rome. For it is one thing to say, They wanted Liberty to reform that Court; another thing to say, They did not freely condemn the Doctrine of Luther and Calvin, in which even (a) F. Paul, the bitterest Enemy of that Council, confesses they were unanimous.*

(a) Pag.
230.

4. Ch. 16. p. 95, *He says, It cannot be known whether the Intention of the Fathers of the Council [as of the first*

first

a General Council with infinite trouble and difficulty, when a particular one may Define and Decree with the same Authority.

“ Secondly,

first at Nice, or any other] be right; that is, free from Prejudice and Passion.

He informs us, p. 99, that S. Gregory Nazianzen calls the Council of Oriental Bishops at Constantinople, or the second General Council, “ a Tumultuous Rabble, a Factious Assembly composed of ignorant and vile Fellows, “ newly taken from the Plough, the Oar, the Army, and the “ Chain,— some of them meer Rascals, and fitter to be “ placed in Houses of Correction. Which will quite out-do any Character that E. Paul can give us of the Council at Trent. But there were some Great and Good Men in the Synod at Constantinople; and their Creed was afterwards receiv’d by the whole Church, and is even by Protestants to this day.

And now it is well, if the first at Ephesus will be a lawful Council. For he tells us from S. Isidore of Pelusium, p. 99, writing to S. Cyril the President of it, that, “ many of those, “ who were present at Ephesus, accused him, that, seeking “ the Revenge of a private Injury, he did not Orthodoxly enquire after the things of Christ. And in another place, he exhorts him to leave off Contention, and “ not to take Revenge of the Church for his private “ Injuries, and sow eternal Discord under Pretext of “ Piety. So that the Instruction he gives us from Claudius Sanctes, p. 100, and Pius IV’s dispatching the Italian Bishops to Trent, p. 77, in a great Fright, when he heard the French Prelates were going thither, may let us have still as good an Opinion of the Council of Trent, as of those which the Protestants themselves receive.

5. Ch. 17. p. 101, He knows not, whether a sufficient Enquiry hath ever preceded the Decrees of the Council. But this strikes at all, and therefore hurts none. He taxes in particular the Council at Sardica, p. 102, which is old enough to speak for it self. The second Nicene, says he p. 74, is esteem’d Oecumenical both by Greeks and Latins. Yet there, if we believe him, p. 104, Scripture, Fathers, and Logick are most shamefully abused. So extreme bad Example had Copronymous’s Synod given them. He acquaints us, p. 104, from du Vall, that the second at Nice

- “ *Secondly*, This supposes the *Councils* to be
 “ *Fallible*, p. 114. And that the *universal*
 “ *Church* will be the *supreme* and *ultimate Tri-*
 “ *bunal*.
 “ *3ly*, That the *Decrees* of a *Council* must
 “ not be assented to till receiv'd by the *Church*.

Nice defined, Angels might be painted, because they are Corporal. Which is either du Vall's Mistake, or his own. For the Council says they are not, Act. 4. p. 322, C. D.

Nay, even in the Council of Trent, says he, p. 104, where they Disputed so largely and copiously, — when they decreed the Vulgar Version to be Authentick; in whatsoever Sense that be understood, they must have decided an infinite Number of things at the same time. For thereby the Synod pronounced, there was no Verse in it which was not the pure Word of God, at least contain'd nothing falsely. — Rashly therefore; and if rashly, why not falsely? Yet with as little Examination, we find the Canonical Books determin'd by a Protestant Convocation, anno 1562, in the 6th of the 39 Articles. Rashly therefore; and if rashly, why not falsely?

6. Ch. 18. p. 105, He says, It is uncertain, whether [in Councils] plurality of Suffrages ought to overcome, or whether perfect Unanimity be required. That is, he has so little regard either to his own Church, or to Christianity, that he would have the Authority of all the ancient Councils utterly destroy'd. For in the first at Nice, says he, p. 109, were some Arians; at Sardica, more; at Ephesus, many Nestorians; at Chalcedon, not a few Eutychians, and so of the rest, Thus the Sceptick. Yet a Man of these profligate Principles was by Dr. Tenison thought fit to see the Light; and is now placed by Mr. L. among the unanswerable Advocates of the Church of England.

But like the Wild Man, Gen. xvi. v. 12, whose Hand was against every Man, and every Man's Hand against him; he has, by his own Confession, p. 114, all the Councils against him. For their denouncing Anathema's against the Opposers of their Decrees, or Disbelievers of their Definitions, — demonstrateth, says he, that they believe a supreme and uncontrollable Authority to reside in themselves.

“ 4ly, That Pastors receive the Decrees without *Examination*. p. 115.

“ 5ly, That all Oecumenical Councils, to which we pretend Obedience due, are not thus approved.

Ans. The first is a Mistake. *S. Paul* had less Authority at *Antioch*, than had the College of the *Apostles*, and the Council at *Jerusalem*. Which then was necessary, tho' in reality the Doctrine of both was the same, and equally *Infallible*. For till *Scepticism* be much more improved than it is, *Generality* will always add Weight to the Decrees. Besides, that it helps to make the Consent and *Approbation* of Pastors more unquestionable.

The second is also a Mistake, if he speaks properly of *General Councils*; that is, of such as deliver the *Publick Faith* of the Church.

The Third too is a Mistake. The doctrinal Decrees of General Councils are commonly believ'd by the Faithful, before the Councils meet. And as they are always assented to by the Bishops present, tho' it be only a particular Council; so may others lawfully assent, if they have not sufficient Reason to believe they disagree from the Faith of the universal Church.

To the fourth: Doctrinal Decrees of a General Council need no great Examination. For besides, that they seldom contain any thing, but what the Faithful believed before, or the necessary Consequences of it: God makes use of them to direct his Church, as he did in the Beginning, *Act. 15*; still conducting her so by the Order of his Providence, that the *Gates of Hell* may not prevail against her.

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The last is a Mistake of the *Incurable Sceptick*, as well as the rest. For no Subscription is required from Protestants, but only to those *Articles*, which are evidently held by the whole Church from which *Luther* departed. So that to examine, what *Authority Councils* have before the Church's Approbation, is in our Circumstances a needless Dispute.

A Greek
Miracle.

IX. 'Tis high time to take leave of the *Sceptick*, and his *Scruples*. But I must not omit his Conclusion, p. 158, that, *As for Miracles, the Greeks, by the Confession of the Latins, have somewhat admirable, which is not to be found in the Roman Church; viz, that their excommunicate Persons, immediately after Death, grow black, swell, and become very hard, nor can be dissolv'd before the Bishop gives them Absolution, which being once pronounced, they are reduced into Dust.* But of this Miracle, the *Sceptick* makes a scurvy Observation: That it serveth not only to favour the *Christian Religion*, professed by the *Greeks*, but also their private Error. For, says he, as *Lupus* observeth, they imagine the Absolution given after Death to be *Valid*, and to deliver from the Torments of Hell it self. So that if God cannot be the Author of Lies, this *Greek Miracle* is none of his Works.

Dr. Patrick.

I. IT may be a Question perhaps, whether Mr. L. was ever more over-seen, than when he gave this Gentleman a Place among his *Unanswerables*. Never had any one more or less Faith, than he. He is hard put to it, p. 236, to give Credit to *St. Athanasius*, concerning

cerning the Miracles of *St. Anthony*; but has no manner of Difficulty to believe the *grosses* Fables: "that *St. Thomas* of Canterbury, when he resign'd his Archbishoprick to the Pope, "acknowledg'd his Entrance into it not to have "been Canonical, but by Intrusion, p. 192: That "Alexander III was only an Usurper of the Pope- "dom, and that Octavian, call'd Victor, was "the right Pope, p. 204: That he bravely trod "upon the Neck of the Emperour Frederick at "Venice, p. 207: that *St. Lewis* left the Bles- "sed Sacrament with the Sultan for a Pledge, "till he redeemed it by paying his Ransome, p. 211 &c. What he writes of the Intemperance of *Joannes Cremensis*, p. 174, has better Grounds for it; but yet it is (1) false; and was reported first by Henry Huntingdon, in favour of the married Clergy.

II. *St. Etheldrede's* Lessons, in the *Sarum* Breviary, seem to the Doctor written in somewhat better *Latin* than ordinary. From this he is inclined to think, p. 371, that the Monk, or whosoever he was that composed them, had some fair Mistress, that strangely possess'd his fancy all the while, before his Thoughts. Fair Mistresses come not half so near the Monks, as the Parson's Profession. But, by the help of such a charitable Logick as this, what Feats may he not do in discovering the Impostures, Cheats, and Forgeries of the *Roman Church*?

(1) Nat. Alexander. T. 4. p. 273, Veruntamen Wilhelmi Walmesburiensis coævi Authoris silentium, & alia Momenta, quæ apud Ciaconium postremæ Editionis exponuntur, me movent, ut Joannem Cremensem calumniam passum lubentissimè credam.

The Do-
ctor's Title
and Design.

III. The Title he gave his Book, viz, *The Devotions of the Church of Rome*, required, he should only insist upon those, which were either still in use, or approved at Rome. And his Design of justifying the Reformation, tyed him still up to a much narrower Compass; I mean, to those *Devotions* only, in which the Roman Church has fix'd the Terms of her Communion. But he would neither be a Slave to his Subject, nor to his Design. And Chose rather his Book should be *impertinent*, than *insipid*; wisely supposing, that not one Reader in Ten would understand the Juggle.

IV. The *Roman Breviary*, and *Missal* should at least have been his Task. But these he seldom mentions. And perchance it might have been as much for his Credit, if he had left them out quite. 'Tis *Jacobus de Voragine*, *Heisterback*, *Sarum*, and the *Legends*, that make all the Sport. As for his Quotations, I cannot think it worth the while to Examine them. Besides he might perhaps take it ill, if I question'd either him, or Lord *Herbert*; since he tells us in his Preface, that Mr. *Calvin* may sure be trusted, in a matter of Fact, belonging to the Church where he lived. For I dare say, the Doctor will have as much Credit with us, as Mr. *Calvin*.

V. But will all the fine things he tells us of St. *Wilgefortis's* Beard, of St. *Christopher's* wading through the Sea-River, of the Three Kings at *Colen*, of St. *Barbara's* flying Marble, of St. *Catharine's* wheel, of St. *Apollonia's* Teeth, of St. *George's* Dragon, or St. *Anthony's* Pig, justify the Reformation? It may be so, if these be in *Pius IV's* Creed. If they be not, nothing can be so shamefully Impertinent. If the Doctor in-

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1st, That *Miracles*, both Innumerable and Unquestionable, have been done in the Roman Church. Such as are mention'd by St. Athanasius, St. Basil, ^{or} Gregory Nazianzene, St. Jerom, St. Ambrose, and St. Augustine. Of Miracles, Relicks, and Legends.

2^{ly}, That true Christians had, from the Beginning, a Veneration for the Reliques of the Martyrs. And that it is only a Question about Words, whether this Veneration may in English be call'd *Worship*, or no; and not any Part of our Faith.

3^{ly}, That if the Saints in Heaven must be discarded for false Histories, and legendary Accounts; we shall lose the Apostles as well as the rest.

4^{ly}, That counterfeiting Relicks, and forging Miracles in Honour of the Saints, was alwas Esteem'd by the Roman Church a damnable Sin; and that she teaches her Children to detest it, as much as the Doctor can do for his Life.

5^{ly}, That if by the Ignorance or Malice of others, there be a Mistake either about the Reliques, Miracles, or Lives of Saints; they hurt no more the Devotion of the Faithful; than a false Cripple, or a dissembling Beggar, hurts their Charity. So that the Doctor's formidable Catalogue, which cost him so much Pains to so little Purpose, is just as Impertinent, as it would be to disprove the Liberality of Protestants,

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stants, by reckoning up all the rich Beggars that have receiv'd their Alms.

6ly, He should also have added, that there was never any true Miracle done in *his Communion*. So that his Quarrelling with the Miracles of the Roman Church, is only like that of the Fox, that quarrell'd with every one's Tail, because he had lost his own.

Of Roman-
tick Saints.

VI. Yet the Doctor has still more to say; that we Worship Romantick Saints, that never were in Being, as *St. Christpher*, *St. Hippolitus*, *St. Catherine*, *St. Ursula* &c. 1st, If the just honouring of Saints, such as the Church of *England* Allows, be not *Worship*; we *Worship* no Saints at all, tho' we desire the Prayers of all God's Servants both in Earth and Heaven. 2ly, Can the Doctor give us any good Assurance, that he has ever been above the Clouds? For without that he cannot well inform us, what Saints there are in Heaven. 3ly, In the most ancient Tables of the Holy Martyrs, there was often nothing else set down, but only (2) their *Name*, the *Place*, and the *Day* of their Martyrdom. And even these are more than we know of some of the Apostles. *St. Christopher* is reckon'd among the Martyrs, both by the *Greek* and *Latin* Church. In the Ninth Age (3) we find a Monastery of *St. Christopher's* in *Spain*. *St. Gregory* (4) speaks of a Monastery of *St. Christopher* in *Sicily*. His Name is in the most ancient Martyrologies; in that which was writ in the beginning of

(2) S. Gregory. lib. 7. Epist. 29. Edit. Par. an. 1675. T. 2. p. 772. A.

(3) Tillemont. T. 3. Imp. p. 370.

(4) Lib. 8. Ep. 33. p. 909. C.

the Fifth Age (tho' not by St. Jerom, whose Name it bears) in that of *Florus, Usuardus, Ado, Nothor &c.*

Prudentius, who writ in the beginning of the Fourth Century, (5) mentions a stately Church near Rome in Honour of St. *Hippolitus*, and takes notice that his Feast was kept there with great Solemnity. His Name (6) is in the Calendar of *Bucherius*, in that of the African Church, in that of P. *Fronto*, in the Martyrology of St. *Jerom*, and the *Sacramentarium* of St. *Gregory* with a peculiar Preface, &c.

As for St. *Catherine* and St. *Ursula*; when the Doctor has convinced us that the History of true Saints can never be lost, their Names by my consent may be left out of the Calendar. In the mean time, I see no hurt they do there. The Common-Prayer-Book gives us the Feasts of St. *Simon*, St. *Jude*, St. *Bartholomew*, and St. *Matthias*. But what great matters do we know of St. *Simon's* Life, but that he was an Apostle? Or of St. *Jude*, besides that, and his writing a Canonical Epistle? Of the Life and Death of St. *Matthias*, and of St. *Bartholomew*, we know almost as little.

VII. The Doctor in his Preface, tells us of *Of Infalli-*
the Church of Rome's pretended *Infallibility in*
canonizing of Saints. But where shall we meet *bility in*
with any Canon for this? 'Tis true, God has, *Canoniz-*
Saints. in every Age since the Apostles, vindicated by
Miracles the Honour of his Servants, from all
the scandalous Lyes and Libels of their Enemies; as he did the Faith and Sanctity of St.

(5) *πὸς σερῶν*, Carm. xi.

(6) Tille. T. 4: p. 599.

Stephen, of St. Andrew, of St. Luke, of St. Timothy, of St. Felix, of St. Gervase and Protase, of St. Laurence, and of so many others, long after Christianity was established in the World. And the Church of Rome, in Canonizing of Saints, pretends to no (7) other *Infallibility*, but only that which is grounded upon such *Evidence* as this. 'Tis an Article of Faith, that it is Good and Profitable to relieve those who are thought to be Poor, as it is Good and Profitable to desire the Prayers of St. Chrysostom, or St. Augustine. But if this makes it to be an Article of Faith, that these Two Saints are in Heaven (where undoubtedly they are) it will for the same reason be an Article of Faith, that every Beggar is Poor. Which is certainly False.

VIII. To read the Doctor, a Man would almost think it a discredit to a Saint, to have done many *Miracles*. But St. Luke did not think so, *Acts* v. v. 15, 16. *Acts* xix. v. 11, 12. And the Doctor must certainly have had an extreme bad Opinion of St. Gregory Bishop of *Neo-cæsarea*, call'd *Thaumaturgus*, that is, the *Worker of Miracles*. Of whom (8) St. Basil gives us this Account, that *he made the Devils tremble — Rivers change their Course, and by his Prayer dried up a Pool, an occasion of Quarrels to avaricious Brethren. — So that the very Enemies of Faith call'd him a Second Moses*. St. Laurence must with the Doctor, have been a

(7) See John Driedo Doctor of Lovain. Tom. 1. Lib. 4. Cap. 1. fol. 207. Melchior Canus. lib. 5. de Locis. Cap. penult. Cajetan Opusc. 15. ad Julium. Cap. 8. The Gloss in Cap. Gloriosus, in Sexto.

(8) Lib. de Spiritu S. Cap. 29.

very mean Saint. Since both (9) *St. Augustine* and (10) *Prudentius* relate, that God has done *innumerable Miracles at Rome by his Intercession*. *Who has pray'd at his Tomb*, says *St. Augustine*, and has not obtain'd his Request? His Merit has oft given to the weak even temporal Goods, which he despised; not to encourage their Weakness, but that these little Favours might teach them to desire and ask for greater.

IX. But it is upon the late Saints, the Children with which God has never fail'd to Bless his Church *instead of her Fathers*, *Pf. xlv. v. 16*, that the Doctor discharges the best Part of his Ribaldry. Tho' I find *St. Chrysostom* was quite of another Temper. For he commended the People, because (11) *they did not respect differently the ancient and late Saints; but with the same Chearfulness, Love, and Affection honour'd and receiv'd them all*. Indeed, why should we make a difference, where God makes none. *St. Thomas of Canterbury* is no better, in the Doctor's Books, than a sanctify'd Traytor. But rallery is the weakest of all Arguments; and sometimes betrays more Knavery than Logic.

X. Besides I have reason to fear, that the skilful Doctor now and then has had more regard to the Reader's Diversion, than either to the Truth of his Stories, or to his own Credit. For, would any Man of Sense, besides himself

(9) Ser. 302. §. 1. p. 1224. C. Ser. 303. p. 1233. F.

(10) *πρὸς τὸν ἑαυτοῦ*. Carm. 2.

(11) Serm. de S. Martyribus Juventino & Maximo: Non aliter priscos, aliter recentiores colitis Sanctos; sed eadem alacritate, eodem amore, eodem affectu, colitis omnes & commendatis.

p. 65, have left it under his Hand, that the *Hough* or *Breath* of St. Joseph, which an Angel inclosed in a Vessel, as he was cleaving Wood, is shewn as a Relique in France? That such a vigorous Persecutor of *Legends* should fall a Sacrifice to an *old Wive's* Story! Methinks the *Town* should have been named, and Mr. Calvin, or some other Voucher as Good, produced for it. At least the *Province* might have been express'd, if it had been only for the sake of pious Pilgrims, that had a mind to pay their Devotions to St. *Joseph's* Hough. Since it might have been above a Thousand Miles in their way. As it is, they must ramble for ever, without any hopes of finding this bottled Air, and come back with as little *Devotion*, as they set out.

Of our corrupting the Scripture.

First Instance.

XI. But, nothing is incredible of those Men, that have taken the Boldness in their publick Books of Devotion to alter and corrupt even the very Gospel Text itself, p. 14. Now indeed he says something to the purpose; but if his Proofs fail him, he is shamed for ever. Upon Thursday after the Second Sunday in Lent, the present *Missals*, says he, and *Breviaries* have it, *Then Jesus said to the Pharisees*: There was a certain rich Man &c, St. Luke xvi. v. 19. The Preface is true, by v. 14, 15: But it is not in the Text. Well strain'd good Doctor! We do not say it is. But if we believe St. Luke, the next Words of Christ, from which the Text Commences, were spoken to the *Pharisees*. Is this to corrupt the Gospel-Truth?

Second Instance.

2. On Saturday in the same Week, they have, *Then Jesus said to the Pharisees and Scribes this Parable*, A certain Man had Two Sons &c, St. Luke xv. v. 11. And so it appears by v. 3.

But

But still *the Preface is not in the Text.* It seems the Gnat will not down. But if the Doctor will needs be choak'd, who can help it? Yet his Throat is not always of the same Bore. For he has no Difficulty at all, to swallow the grossest Corruptions that can be in his own Bible, 1 Cor. xi. v. 27; Gal. v. v. 17. 1 Cor. vii. v. 9. tho' design'd on purpose, in a direct Opposition to the Text.

2. Second Sunday after *Whitsuntide*, our *Third Instance.* Books have, *Jesus said to the Pharisees*, A certain Man made a great Supper &c, St. Luke xiv. v. 16. 'Tis false, says the Doctor, he spoke to one particular Man. But 1st, 'Tis certain, by v. 1, that the *Pharisees* were there present, who *watched* him, and that he spoke this in their hearing, and for their Instruction. 2ly, St. *Matthew* (according to St. *Gregory*) relating the same Parable, Ch. 22. v. 1, says positively, he spoke it *to the Pharisees*. If the Gnat sticks yet; I can only say, that the great Reformer, as he calls him, *Pius V*, has left it to *Pius VI*, instead of *Phariseis*, to put *coram Phariseis*. And if the Gospel Truth be corrupted in the mean time, what think you of those that murder the very Text, St. *Matthew* xix. v. 11?

4. On the Fourth Sunday of Lent, our *Fourth Instance.* Books have, *Then Jesus went over the Sea &c*, St. *John* vi. v. 1. And, pray, *did* he not go over at the same time when he *did*! The Doctor says, we *contradict the Scripture*. Why so? When Mountains labour, Mice are born. Because St. *John* says, *After these things* (related Ch. 5.) *Jesus went over the Sea &c* St. *John* vi. v. 1. He did so. And yet if he went, when he did, our Books are true.

Fifth Instance.

5. But the most remarkable Instance, says the Doctor, of corrupting the Text I meet withal, is upon Tuesday in the Third Week in Lent. Now comes the Camel. I only wish it had come sooner. But it is not in any Books, which the Catholick Church uses. Very good! Then, I fear, it is a Gnat after all. The old Breviaries and Missals, says he, have, Then Jesus, looking upon his Disciples, said to Simon Peter, If thy Brother shall Sin against thee &c. St. Matthew xviii. v. 15. Why to Simon Peter, since Christ spoke this to his Disciples, v. 1, 3; as the present Missals and Breviaries have it? The reason is plain, says the Doctor, because the Gospel says presently (he means, after Three Verses) "Whatsoever ye shall bind on Earth, shall be bound in Heaven &c. And they thought it not fit, that Christ should say these Words to any but to Simon Peter. The poor Doctor is in an ill way. For he has choak'd himself with his own Comment; tho' he had no need; for it is both False and Groundless, and contradicts the old Missals themselves. In which he will find, *Amen dico vobis, not tibi: quacunque alligaveritis, not alligaveris; and quacunque solveritis, not solveris.* I should then rather think the true reason of the old Preface was; 1st, Because the beginning of the Gospel, v. 15, is in the singular Number, if thy Brother &c. 2^{ly}, Because it appears by v. 21, that St. Peter was present. 3^{ly}, Because it seems that Christ made this Discourse upon St. Peter's Account. In the End of the Seventeenth Chapter, the Collectors said to him, Does not your Master pay Tribute? He answer'd, Yes. Christ shew'd he was Exempt, v. 26. But bad Peter go to the Sea, and take up the Fish,

that

that first comes up. And when, says he, thou hast open'd its Mouth, thou shalt find a piece of Money. That take, and give it unto them for me and thee. (Ch. 18. v. 1) At the same time the Disciples (thinking St. Peter upon this and other Occasions prefer'd before them, as (12) Origen, and (13) St. Jerom Observe) came unto Jesus, saying: Who is greatest in the Kingdom of Heaven? This was the Ground of the whole Discourse, which both the old and new Misals faithfully relate. And since this is the most remarkable Instance of our corrupting the Text, I need not say any thing more upon this Subject.

6. To excuse the Corruptions of the Protestant Bible, by any pretended Difference between the *Vulgate* and the Original Languages of Scripture; is such a Topick, as may easily deceive an indiscreet Reader; but to Men of Sense it can never be thought a solid Answer, whether the vulgar Latin be consider'd as the Work of St. Jerom, or of a more ancient Interpreter. For we know 1st, What Copies the Protestant Translators had before them, and why they forsook the Text. 2^{ly}, That the Protestant Bible agrees not with any Original Copy, extant at the Time, when their Translation was made. To make therefore the Case parallel, they must prove 1st, That St. Jerom or the old Latin Interpreter forsook the Original, to favour some particular Opinions of the Roman Church. 2^{ly}, That he had no Greek or Hebrew Manuscript different from

(12) In Matth. Edit. Huetii, T. 1. p. 319.

(13) In Comment. ad loc. cit.

those, which now are Extant ; and that there was never any Manuscript more *sincere*, than these. Which would be an impossible undertaking.

Of broken
Vows.

XII. Page 172, the Doctor pretends to justify the broken Vows of *Luther*, and the first Reformers. But his Defence is only excusing one Crime by another. He says, *Foannes à Casa*, the Pope's Legate and Archbishop of Beneventum, wrote a Book in defence of that Sin, for which God destroy'd Sodom. A very incredible Accusation ! And the Law tells us, *Deut. xix. v. 15*, One Witness shall not rise up against a Man, for any Iniquity, or for any Sin, in any Sin that he sinneth. And *St. Paul*, *1 Tim. v. v. 19*, Against a Priest receive not an Accusation, unless there be Two or Three Witnesses against him. Yet the Doctor alledges none but *Sleidan's* Name, that is, one silent and bad Witness. And now *Luther* must be absolved. But 1st, Had we our Religion from *Foannes à Casa*, as Protestants had their Reformation from *Luther* ? If not ; to make the Case parallel, the Doctor ought to have shewn, that the Apostles made no scruple of breaking their Vows. And when he has done this, he shall never hear another Word against *Luther's* Mistress. 2^{ly}, If I had no better assurance of her, than he gives us of *Casa's* Book ; I should believe them both alike, that is, neither the one nor the other. 3^{ly}, As *Casa's* pretended Book is damnable, according to the Doctrine of the Roman Church ; so let him prove, if he can, that *Luther's*, and the first Reformer's Marriages, contrary to their Vows, are seriously condemn'd by the Doctrine of the Reformation ; and he will say something to the Purpose. If not, he only makes himself

Guilty

Guilty of their *Abominations*, by being their Advocate.

2. For an Instance of impure Doctrine, he Quotes this Gloss, upon Gratian, whom he calls the Canon Law, Dist. 34. Can. 16. *She is a Whore that has had to do with more than Three and Twenty Thousand Men.* A Man must have lost all Shame to suppose, that, by the Doctrine of the Roman Church, none are *Whores* but these. And unless the Doctor supposes this, what becomes of his Argument?

3. He says, that according to the Canon Law (so he miscalls Gratian) a Man is not to be driven from the Communion (that is, excommunicated) for having a Concubine. But, pray, are all such excommunicated in the Protestant Church?

4. His Comparison of *Whoredom* and the Marriage of Clergy-men, I answer'd in its place; tho' Innocent III, in the Words he mentions p. 173, does not make it. He perverts too the Sense of Alexander III, p. 174. Matthew Paris is call'd, with a great deal of reason, by (14) *Natalis Alexander, insignis Calumniator*, which I leave to the Doctor to interpret. And I think he never shew'd the wideness of his Throat more, than by swallowing so glibly upon Matthew Paris's recommendation, one of the hughest Lyes certainly that ever was told; viz, That a grave and learned Cardinal, in a farewell Sermon to an University, made in the Name of a severe Pope, congratulated with them all publickly and solemnly, that he and the Pope and his Court had turn'd their whole Town

(14) In vitâ Innocentii IV.

into Stews from East to West. He that can let this down, should never stick at any Legends. But the Doctor has not a constant Swallow.

Of the
Pope's be-
ing above
Reprehen-
sion.

XIII. He acquaints us, p. 217, that the Pope (he means Pope Gratian) challenges this Liberty for himself in the Decretal: "If the Pope be negligent of his own or other's Salvation, —
" tho' he lead innumerable People by droves
" with him to Hell, yet no Mortal Man pre-
" sumes to reprehend his Faults [more shame
" for 'em:] Because he is to be judg'd of
" none, unless he be found to deviate from
" the Faith. But the Gloss tells us, which is
of as good Authority as this Pope, that if he Sin
notoriously and incorrigibly by scandalizing the
Church, he may be judg'd; and that Obstinacy is
deviating from the Faith, Dist. 38. Cap. Nullus.
Difs. 81. Cap. Si qui Presbyteri.

2. Cardinal Turre-cremata, tho' a good (a) Pope's Man, says the last Remedy in such a Case is (15) *resistentia*. *Resistendum enim esset in faciem* &c. For this he alledges Hostiensis, Innocentius IV, and Archidiaconus.

3. Silvester Prieras, (16) Master of the sacred Palace, is of the same Opinion. For which he gives this reason, That his Power is given him to Edification, and not to Destruction; and therefore if he manifestly abuses it, he may be resisted. This he Confirms by the Authority of Paludanus.

(a) *Victoria* calls him *Affertorem vehementissimum Pontificiæ Dignitatis*, loco infra citando.

(15) Lib. 2. de Ecclesiâ. Cap. 106.

(16) In Summâ, verbo, *Papa*: Ratio est, quia in destruendo nihil potest, & si de destructione constat, potest resisti.

4. For this, Cardinal (17) *Jacobatus* quotes *Baldus* and *Archidiaconus*; and says all Christians ought to resist such a Pope.

5. Cardinal (18) *Cajetan* is of the same mind, and exhorts Temporal Princes not to obey the Pope, but to curb his Power, if he abuses it.

6. *Franciscus Viçtoria*, quoting *Cajetan* and *Silvester*, says, When the Pope's Mandates or Actions are highly prejudicial to the Church, he may be resisted, and the Execution of his Mandates stopped.

That they may even be opposed *vi & armis*, and those punish'd that would Execute them.

He also observes, with *Turre-cremata*, lib. 3. cap. 10, that (20) the holding of Councils is of good Use, to restrain the Exorbitance of some Popes.

7. *Du Vall* says, Kings and States may screen themselves from being injured by the Pope,

(17) Lib. 8. de Conciliis. Art. 3.

(18) *Tract. 1. de Auctoritate Papæ & Concilii, cap. 27*, Resistendum est ergo etiam in faciem Papæ publicè dilanianti Ecclesiam. — Abusui potestatis, qui destruit, obviam eant seculi Principes & Prælati congruis Remediis, non obediendo, in malis non adulando, non tacendo, arguendo, advocando illustres ad increpandum &c, & parum aut nihil abuteretur potestate.

(19) *Relect. 4. de Potestate Papæ & Concilii*, Ex his omnibus habetur, quod ubi Mandata & Facta Papæ sunt in destructionem Ecclesiæ, potest ei resisti, & impediri Executio Mandatorum. Sequitur Corollarium, quod non solum liceret non parere talibus Mandatis, sed etiam facto & vi, si opus esset, resistere illi, & impedire armis Executionem illorum Mandatorum; & maximè intercedente publicâ Authoritate, ut Principis; & comprehendere, & punire Executores talium Mandatorum.

(20) *Ibid.* Celebratio Conciliorum utilis est, ad refræ-
nandum exorbitantias quorundam Pontificum.

by

by refusing to (21) *Obey his Mandates*, and, if it be necessary, by a stout and wise Resistance.

These and the Church's Decrees in the Councils of *Pisa*, *Constance*, and *Basil*, shew that Catholics are Children, not Slaves to the Pope; and that he may be lawfully resisted, if he abuses manifestly his Power. But whilst he sits in *St. Peter's Chair*, let his Carriage be what it will, we must neither forget, nor affront his Character. (22)

Dr. Cosin's Scholastical History of the Canon of Scripture.

I. **O**F this I need not say much. For, tho' some Books were formerly doubted of; if we may securely rely upon the Church's Definition in after Ages, there cannot be now any Dispute left of the *Canon of Scripture*. If the Church's Authority in after Ages cannot be rely'd on; how comes the *Revelation* to be one of the *Canonical Books* in the Protestant Bible?

2. If the Reader is of Opinion, that I ought to have answer'd the ordinary Objections of other Divines, as well as those of Mr. L; he may find this done in short, in the *Discourses of Religion* lately publish'd between a Minister of the Church of England and a Country Gentleman.

(21) De Supremâ Romani Pontificis in Ecclesiâ potestate, Part. 4. Q. ult. Scilicet, non obediendo Mandatis; immo, si aliter non possunt sibi succurrere, strenuè prudenterque resistendo.

(22) See Franc. Victoria, loco citato.

Of the French League.

I. **T**HOU' Religion be not at all concern'd in what Mr L writes p 70, 71, 72, of the *French League*, whether true or false (the Popes being no more impeccable than St. Peter) I could not let it pass without making some few Reflections upon it.

He says p. 70, that *in the Time of Henry III, all the Popes joyn'd with the League against the King, and supported that Rebellion by their Authority.* p. 71, *And there had been Six Popes during the League, viz. Gregory XIII, Sixtus V, Urban VII, Gregory XIV, Innocent IX, and Clement VIII.* p. 72, *The Authority of the Pope prevail'd so far at last, that those Catholicks, who had joyn'd with the King [Henry IV,] formed a Conspiracy against him, upon his delay of changing his Religion.*

2. The first, I think, is a Mistake. For *Urban VII.* ruled but Thirteen Days. *Sixtus V,* notwithstanding his thundering Bull against the King of *Navarre*, and his Monitory against *Henry III,* gave so little Satisfaction to the Leaguers, that when he dyed, they observed not even the common decency; and so little dissembled their Joy for his Death, that the News of it being brought to Paris, a Curate in his Sermon told the People, "God has deliver'd us from a
" wicked Pope, and an ill Politician. If he had
" lived longer, you would have been all amazed to
" hear Sermons preached in Paris against a Pope;
" and yet it must of necessity have been done. 'Tis
the

the Relation of P. (1) Maimburg. Whom no one will easily suspect of being too favourable to the Court of Rome.

3. The same Historian tells us p. 67, that Pope Gregory XIII, constantly persisted in refusing to approve the League. See also p. 112. 113. 127. 128. 130.

4. Mr. L's Account of the Conspirators against Henry III, being prevail'd upon by the Pope's Authority, is no better grounded. There are sometimes Thunders, says P. Maimburg, which make a ratling Noise and do no Harm. — Of all the Thunderbolts, which have been darted from the Vatican, there will be found but few which have been so Noisy as this [of Gregory XIV] which was accompanied with an Army that was to act in Conjunction with the League and Spaniards. All which notwithstanding it had little or no Effect, p. 827. In so much, that not a Man of all the Catholics on that Account forsook the Party of the King. — So strongly were our Ancestors persuaded, that the Power of Popes, as Heads of the Church, extends not at all upon the Temporal, and much less upon the Rights of the Crown. Thus this French Historian p. 828.

5. Lastly the French League, tho unjust in it self, and carry'd on by designing Men to cover their own Ambition, had an outside of so much Loyalty, joyn'd with the King's Approbation, that Men of good Sense might be innocently engaged in it. The Ground of it was, that Conspiracies, Wars, and civil Divisions had so much weaken'd the Kings, say the (2) Leaguers,

(1) In his History of the League, done into English by Mr. Dryden, anno 1684. p. 825.

(2) In P. Maimburg's History p. 43.

that it is not possible for them of themselves to sustain the Expence convenient and expedient for the preservation of our Religion and of us. They add p. 44, *We Swear and Promise also all Obedience, Honour, and most humble Service to King Henry now reigning [Henry III, anno 1577] whom God has given us for our Sovereign King and Lord, lawfully called by the Law of the Kingdom, to the Succession of his Predecessors, and after him to all the Posterity of the House of Valois, and others who after those of the said House of Valois, shall be called by the Law of the Realm to the Crown.*

And upon the Obedience and Service which we are obliged by all manner of Rights to render to our said King Henry now reigning, we further Promise to employ our Lives and Fortunes for the preservation of his Authority, and executing such Commandments, as by him and his Lieutenant Generals, or others having Power from him, shall be made to us without acknowledging any other whomsoever, than himself, and such as shall be by him set in Command over us.

Page 51, *And because it is not our Intention any ways to molest those of the new Opinion, who will contain themselves from enterprizing any thing against the Honour of God, the Service of the King, the Good and Quiet of his Subjects, we Promise to preserve them, without their being any ways put in Trouble for their Consciences, or molested in their Persons, Goods, Honours, and Families &c. p. 53, The whole under the Authority of the King; renouncing all other Associations, if any have been heretofore made.*

The King declared himself Head of the League anno 1577, p. 73. Whereby he Authorized, says Maimburg, those very Articles which manifestly shock'd his Royal Authority; put
the

the League in condition, and even gave it a lawful Right, according to that Treaty which he approved, to act against himself in case he should disturb it, or finally break with it, which was impossible not to happen in some time.

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PAge xxxi. line 15. read Britains. p. 6. l. 23. *dele* First. p. 13. l. 9. r. Sadolet. p. 21. l. 17. r. Amasea. p. 39. l. 22. r. ly. p. 42. l. 22. r. præmium. p. 102. l. 6. r. Provinces. p. 104. l. 5. r. Vindicator's. p. 123. l. 22. r. May. p. 142. l. 16. r. Cofin's. p. 144. l. ult. r. without. p. 152. l. 36. r. præsentia. p. 210. l. 29. r. concurrente. p. 214. l. ult. r. creduntur. p. 225. l. 24. r. adoptionis. p. 233. l. 24. r. hujusmodi. l. 26. r. vel una. p. 238. l. 34. r. at, si. p. 272. l. 36. for ubi r. ut. p. 278. l. 19. r. insinuo. p. 322. l. 37. r. Origenes. p. 355. l. 32. r. Super substantiali. p. 356. l. 14. f. Mark r. Mask. p. 358. l. 9. r. thing. p. 380. l. 4. r. too. p. 408. l. 5. r. dissuade. p. 460. l. 1. r. Antoninus. p. 463. l. 24. r. prædictis. p. 466. l. 2. r. calls. l. 33. r. parvulis. p. 473. l. 8. r. Council. p. 479. l. 25. r. always. p. 480. l. 29. r. Christopher.

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